

Festschrift  
for  
Lyndon H. LaRouche, Jr.  
September 8, 1922 – February 12, 2019  
on the  
Centennial of His Birth

*First Edition*

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## Daniel Adrogué and Luis Bragagnolo

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Dear Friends of the LaRouche movement:

Together with the Group of Alejandro Alvarez and other activists, we had the honor of meeting [in 1984] the unforgettable Lyndon LaRouche, the distinguished thinker, scientist and founder of the movement that you patriotically anchor together with Helga. I still have a vivid memory of his penetrating look and what it presaged now almost 40 years ago, and which you generously shared through that disruptive tool that was the *EIR*. Unfortunately, the leadership of our countries couldn't, didn't know how to, or didn't want to listen to his words, so that today we're staring at the uncontrolled presence of the biblical image of the four horsemen of the Apocalypse: war, hunger, plague and death. May God illuminate humanity with [LaRouche's] ideas on this happy occasion of the centennial of his birth and thus avoid a thermonuclear catastrophe.

A warm 'abrazo.'

*Argentina*



## Mario Ferrín Blanco

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On the occasion of the centennial anniversary of the birth of Lyndon LaRouche, we salute this world citizen and patriot of humanity. Personally, at the level of ideas and projects, the fact of having learned of Lyn's ideas almost thirty years ago, marked a before and after in the difficult art of learning to think. He proposed solutions for all of humanity, which today still have incredible validity for the difficult moments we're living through and for those that are sure to come.

I wholeheartedly join in the celebrations that you, dear friends of the Schiller Institute, will be holding all over the world. May God eternally rest his soul, and to Helga and other defenders of his legacy, I wish you the greatest success. I believe that I, like many others internationally, haven't done enough to make known much more his role as a statesman, who is on a par with the greatest ones in the world. It's important that some of the world's leading experts both from the Schiller Institute and from the LaRouche movement generally begin an intense work of dissemination of his work around the globe. On Sept. 8, I will dedicate that day to "Think LaRouche" in his memory.

*Neuquén  
Argentina*





## Carlos Perez Galindo

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In Argentina, talk of Lyndon LaRouche began to be heard around the end of the 1970s, a dramatic period for the nation as the Armed Forces had taken power and imposed a reign of terror, with the forced disappearances of thousands of citizens that was required by the international financial oligarchy to establish an economic system that would demolish the state, sovereignty, industrial production, our currency and even our future viability as a nation. It was during those years that LaRouche was also the only American politician who emphatically backed Argentina during the 1982 Malvinas War. When democracy was restored in 1983, President Raul Alfonsin was elected and had promised during his election campaign to implement the development policies that the LaRouche organization had elaborated in its book "Argentina Industrial," published at that time. But once in power, Alfonsin did the exact opposite and created such a disaster that he was forced to resign before finishing his term.

I was able to speak with "Lyn," as he was affectionately known, when some decades ago he was declared to be an Illustrious Citizen of the City of Sao Paulo in Brazil, where he participated in a number of public events with some of that nation's most important political and intellectual figures who wanted to meet him and become acquainted with his thinking.

There are now many of us who believe that with his passing, Lyn simply took that step required for him to pass into immortality. He will no longer be with us physically but it is an undeniable truth that with each day that goes by, he is more present than ever because of the transcendental and continuing success of his ideas which are second to none; also because of his work, his books and the excellence of the uninterrupted activity of those who were his closest collaborators over decades who today continue that work under the productive and very necessary leadership of Helga Zepp-LaRouche, his widow, and permanent companion who will brilliantly continue with his mission.

Thanks to Lyndon LaRouche, human Civilization can avoid extinction and prolong its life to immortality, expanding throughout the universe, colonizing nearby space and even to the furthest distance we can imagine. So, perhaps instead of saying too much, we should just say, laconically, "Hi Lyn, thanks so much for what you've done

for us and for all of humanity. We shall remain united, enjoying and eternally applying your ideas with a “Sic itur ad Astra” – continuing on to the stars.

*Buenos Aires  
Argentina*



## Horacio Héctor Prado

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From Argentina, I humbly submit my commemoration of Lyndon LaRouche, who has left humanity a legacy of a very important body of knowledge with solutions for, and the evolution of, the human being.

*Buenos Aires  
Argentina*



## Trudy Campbell

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To Helga,

I first encountered LHL in Hawaii on a return flight stop-over back to Australia in Aug 1988. His campaign speech was on TV in the room. What he was addressing made so much sense to me.

Being in a destructive marital arrangement with 4 young children at the time, and his enabling me to see the world situation from a totally different perspective, my entire life changed.

My next encounter was in Melbourne where I joined with a subscription to the *EIR* at the CEC office in 1991, which continues to this day.

I was honoured to meet with you both in the Aussie delegations in the 1994-96 period, having joined the full-time phone team, and participating in the education process to effectively disseminate LHL's policy solutions.

That involvement continues both here in Australia and when I visit my daughter in the USA.

Yours faithfully,  
Trudy Campbell

*Australia*



# Leopold Geysen

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Belgian artist painter

I'm very grateful to Lyndon LaRouche. His ideas on art were essential to me. He made me realize in the 1970s that my own vocation was figurative painting based on tradition and classical principals. Since then, I keep working on that.



*"Hilde with shells, Oil on canvas, 137x102cm"*

*Nieuwrode, Belgium  
August 29, 2022*



## Damião Batista de Lima

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Develop your human, creative and cognitive potential that modern education has crushed.

When I discovered the *EIR* website in 2016, I immediately started researching education. The first text I read on this topic was LaRouche to Polish Educators: "Teach the 'Eureka!' Principle." In this text LaRouche explains that we must return to the "classical humanist method of education" that originated with classical Greek.

I followed LaRouche's advice and studied Greek from Homer to Plato and also Italian from Dante Alighieri and other classic texts. When I managed to recite the first song of the Divine Comedy, I felt that my human nature was reestablished, I was no longer someone without creativity, wandering aimlessly, believing that I was educated.

LaRouche lives in me and his education advice has made me truly human, creative and cognitive.

*29 years old  
Bananeira, Paraíba  
Brazil*



# Jairo Dias Carvalho

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Professor of the Philosophy of Technology, Federal University of Uberlândia

## Lyndon LaRouche: A Philosopher of Technology and Energy

The thinking of Lyndon LaRouche can be placed in an important academic tradition. By using the concept of energy flux density and applying it to the problem of technological development, we can consider him an heir of what Karl Mitcham called the Philosophy of Manufactures. It deals with a branch of the Philosophy of Technology which studies productive forces, the methods for inventing machines, the principles through which industry can be carried out, the differences in principles of operation of machines, and of art, artisanry, fabrication, and the socioeconomic implications of the use of technology. By connecting technological thinking to a Philosophy of Energy, LaRouche brings something new to the research tradition of the Philosophy of Technology.

One of the fundamental components of the sovereignty of any nation and of its program of development, is the formulation of how it will produce, generate, utilize, and store, energy. For LaRouche, the more a source of energy can be focused, concentrated, and directed to a surface of action, the more it can be directed in a concentrated manner to be utilized in a given operation; and the more its intensity be concentrated in a smaller volume or region of space, the more it will have what can be called flux density.

The use of sources of great energy density is fundamental for the productive capacity of a society. We cannot think of technology without thinking of its sources of energy. This is what is new in the American thinker, and this justifies his premise that a life is only worth living if it contributes to the increase of the negentropy of the universe, bringing new things, contributions, and light, to the world. If, as LaRouche says, "We should wish that our brief and mortal existence contribute something good virtually and eternally for future generations", then we can say that his contribution was his concepts, (besides the many others), of technology and energy. May his heirs be able to perfect them.

*Brazil*

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## Lyndon LaRouche: Um Filósofo da Tecnologia e da Energia

O pensamento de Lyndon Larouche pode ser inscrito em uma tradição acadêmica importante. Ao utilizar o conceito de densidade do fluxo energético e aplicá-lo ao problema do desenvolvimento tecnológico podemos considerá-lo um herdeiro do que Karl Mitcham chamou de Filosofia da Manufaturas. Trata-se de uma vertente da Filosofia da Tecnologia que estuda as forças produtivas, as regras de invenção das máquinas, os princípios pelos quais a indústria pode ser conduzida, as diferenças de princípios de operação das máquinas, e entre arte, artesanato, fabricação, e as implicações socioeconômicas da utilização da tecnologia. Ao conectar o pensamento tecnológico a uma Filosofia da Energia, Larouche inova a tradição de pesquisa da Filosofia da Técnica.

Um dos componentes fundamentais da soberania de qualquer nação e de seu projeto de desenvolvimento é a formulação de como vai produzir, gerir, utilizar e armazenar energia. Para Larouche quanto mais uma energia possa ser focalizada, concentrada e dirigida a uma superfície de atuação, quanto mais possa ser direcionada de maneira concentrada para ser utilizada em uma operação determinada e quanto mais sua intensidade estiver concentrada em um menor volume ou região do espaço, mais terá o que chama de densidade de fluxo.

A utilização de fontes de forte densidade energética é fundamental para a capacidade produtiva de uma sociedade. Não se pode pensar a tecnologia sem pensar em suas fontes energéticas. Esta é a novidade do pensador americano e com isto já está justificado sua premissa de que uma vida só vale ser vivida se contribui para aumentar a neguentropia do universo trazendo novidade, contribuição e luz ao mundo. Se como diz Larouche “Deveríamos desejar que nossa breve e mortal existência possa contribuir com algo benéfico virtualmente e intemporal para as gerações futuras”, então podemos dizer que sua contribuição foram os conceitos (além da vários outros) de tecnologia e energia. Que seus herdeiros possam aperfeiçoá-los.

*Brazil*





## Julian Fell

---

Biologist, author

I can claim no particular academic standing but have enough experience to recognize the elements of genius when I encounter it. We all know the biographies of exceptional minds, like Einstein, Leibnitz, Lavoisier, Galileo and many others and of political leaders like Benjamin Franklin, who appreciated and promoted intellectual accomplishments. In history there are thousands of others who go substantially unrecognized. There are some of these who are deliberately suppressed for non compliance with powerful parties. Lyndon LaRouche was such a person.

I have had the good fortune to have known several great minds and two are outstanding to me. One was my father, Barry Fell, and the other was Lyndon LaRouche. These two shared quite a few qualities.

Renaissance qualities; a broad range of knowledge in many fields. Sciences, languages, literature, particularly ancient texts and histories. Music. To these for Lyndon LaRouche add politics, economics, international finance, and a desire to advance policies advantageous to nations and their populace at large. Both were able to perceive relationships and cause-effects between seemingly disparate times, circumstances and facts. Both were educators who attracted the best and brightest; they were both controversial in that they made determinations that upset the entrenched, entitled and conventional status quo.

The eye-opener for me was that Lyndon LaRouche had recognized the overwhelming importance of measuring the physical economy and infrastructure in determining a nation's wealth, well-being and capabilities. Whereas conventionally we the public are given money amount numbers as an economic measure, and they always seem to be increasing, giving the illusion that the economy is growing and the banking system is on top of all that. Lyndon LaRouche showed otherwise. It seems that starting with the bank of the Oracle at Delphi, global banking systems have eternally exploited, manipulated and looted the wealth of nations. Not surprisingly Lyndon LaRouche became a target of the enmity of banking interests which live like parasites by manipulating global financial functions and which neutralized the public with paid media and political skills. After failing to silence him they went after him viciously for that.

Lyndon LaRouche proposed steps to repair the global systems which included Hamiltonian policies, Glass-Steagall regulations, fixed currency exchange rates and realistic debt management.

When I first became aware of the LaRouche movement about 30 years ago I was astonished to learn that he had very precisely predicted the collapse of the Soviet block years in advance based on his analysis of physical economy. In 2004 I read a paper by one of Lyndon LaRouche's Russian colleagues dated 1997, in which he projected a banking implosion around 2008. This was based on the LaRouche method of tracking the physical economy along with the money supply and derivative debt. And it was spot on. Watching the heads of the Federal Reserve fiddle interest rates and make predictions in the years leading up to 2008 was like watching crew rearranging deck chairs on the Titanic.

Lyndon LaRouche was a visionary. He could see and predict trends decades in the future by separating reality from promoted beliefs that were mythical. He could see the value of certain technologies and the uselessness of others. Lyndon LaRouche first brought the potential of SDI<sup>1</sup> to the notice of the White House, by concentrating on new physical principles (lasers, particle beams, etc.). Similarly, by applying the real physics involved, the Lyndon LaRouche movement pointed out the fallacy and sophistry underlying the global warming/climate change cult beliefs. Likewise the common sense and ultimate necessity of developing nuclear power for global electrification, and the desirability of developing nuclear fusion as an energy source.

Lyndon LaRouche had a profound appreciation for the role of music and mathematics to cultural and social movements. His political promotions were like participating in a university (before they went woke). Nothing like this existed in conventional party politics.

Lyndon LaRouche had formed a political movement to bring common sense to public policy and remove the political exploitation currently operating. This movement attracted an eclectic mix of very bright individuals and enthusiastic students who were notable (to me) for the depth and breadth of their scientific and cultural interests and their application to global improvements. It was always a pleasure to be around these people. Meetings of Lyndon LaRouche movement

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<sup>1</sup> President Reagan's announced Strategic Defense Initiative, a program developed by LaRouche, who served as a back-channel for the National Security Council to discuss the program to the government of the Soviet Union.

members included musical performances, lectures on important and useful technologies as well as current political/economic matters. Conspicuously absent were mainstream media who (it seemed to me) were operating on the basis that Lyndon LaRouche had to be ghosted.

So back to the question, what impact did Lyndon LaRouche have on me? There is no objective scale by which I can measure it. I can only note how ignorant I would have remained in many areas involving global events had I not become acquainted with this extraordinary intellect.

*Errington, Vancouver Island  
British Columbia  
Canada*



# Giles Gervais

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President, Committee for the Republic of Canada

In The Footsteps of John Quincy Adams

## **On the Occasion of Lyndon LaRouche's 100th Birthday.**

On September 8, 2022 we will celebrate the life of Lyndon LaRouche, the statesman, scientist, classical scholar, and the pre-eminent 20<sup>th</sup> century Promethean figure who led the international battle to expose the crimes of the modern-day British Empire and fought to replace that evil oligarchical system with a worldwide Hamiltonian economic alliance for development amongst sovereign nation-states.

LaRouche's oligarchical enemies, whose principal lair is in "the City," were so obsessed by his strategic ideas that a massive international campaign of vilification was launched decades ago, attacks probably more intense and far reaching than any other campaign to destroy a political figure in the second half of the 20th century.

It would also be instructive to briefly look into the British oligarchy's 19<sup>th</sup>-century attempts to similarly destroy, through "misrepresentations, abuses and slanders" the reputation of another American intellectual giant, President John Quincy Adams.

Why did the sixth President of the United States represent a threat to the British Empire?

The answer to that query can be found in John Quincy Adams' lifelong commitment to study ancient Hellenic philosophers and historians, which gave him an appreciation of how universal ideas could shape history, in order for the *Ideas of 1776* to be spread internationally.

This quest for universal ideas was ever present in the numerous travels of John Quincy Adams: in 1799, while stationed in Berlin, he learned the German language in order to be able to read German poets and philosophers in their original language. These readings 'included Gotthold Lessing's dramatic poem *Nathan der Weise*, and Friedrich von Schiller's unfinished novel *Der Geisterseher*.'

In his First Inaugural Address in 1825, John Quincy Adams announced that he would create a national university and envisioned the need for scientific education throughout the nation. As one biographer of JQA put it, this was "a proclamation

that the federal government bore responsibility for mankind's cultural, scientific and general welfare."

Such a positive vision of the United States' role in the future development of the world would certainly have very much alarmed the British Empire.

Here is what biographer Paul C. Nagle writes on the John Quincy Adams 1825 Address and its reception:

*In late autumn of 1825, John Quincy Adams wrote his Inaugural Address.*

*...What made the message both memorable and vulnerable to scoffers was its proclamation that the federal government bore responsibility for mankind's cultural, scientific and general welfare. For instance, Adams called on the nation's leaders to promote knowledge. He made the startling claim that Congress had a duty to advance science, an obligation he insisted was more important even than the building of roads and canals. Here, according to the president, were the noblest of the republic's tasks, including geographical exploration and the creation of a national university. Improved patent laws and a system for uniform weights and measures must also be enacted without delay.*

*Finally, Adams offered the proposal that drew him the greatest ridicule. He urged the establishment of a national astronomical observatory, where a professional staff would be 'in constant attendance of observation upon the phenomena of the heavens.' Using words that came back to haunt him, the president spoke of the nation's disgrace in having no observatories while Europe had 130 of 'these light-houses of the skies.'*

Remember how the press and media commentators ridiculed Lyndon LaRouche's ["Woman on Mars" campaign video](#), all the while, the American public and international viewers were very much inspired by the future prospect of Mars colonization!

*Not even John Quincy Adams Cabinet could support these pioneering policies. ...Several [department heads] expressed their misgivings, mainly over his call for extraordinary federal legislation, and claimed that neither Congress nor the public would be likely to see such proposals as either wise or constitutional.*

*Even Henry Clay, ardent nationalist though he was, said that some of the recommendations were 'entirely hopeless.'*

*...His [JQA] views drew jeers from many members of Congress and newspaper editors...*

*...Rumor had it that the revered Jefferson found the message full of heretical ideas.*

*...All of Adams' scientific and educational proposals were defeated, as were his efforts to enlarge the road and canals systems. A design to strengthen the Bank of the United States as a centralized credit authority and a plan to refinance the public debt were lost. His campaign for a national bankruptcy act was blocked, as were efforts to increase revenue from the sale of public lands. In short, a vengeful opposition was delighted to kick around almost every legislative proposal that hinted at Adams' determination to pursue national development through federal means.*

Later on John Quincy Adams rejected the Federalist and other political parties, considering himself *"a man of my whole country."*

One is reminded of LaRouche's speech, pronounced on the occasion of his 90<sup>th</sup> birthday, on why we should abandon political parties and replace these parties with politics of principle.

Here is an excerpt of LaRouche's speech:

*The party system was a travesty, which has corrupted, and, in part, destroyed the United States, by itself – by means of itself – over much of our nation's history. The idea of the party system is a form of degeneration which must be eliminated, if we are going to be able to cope with the real challenges, which mankind should be occupied with...now.*

### **Family lineage advantage or using truthful and universal ideas 'like a boxer uses his fists'?**

J.Q. Adams was born in 1767. Coming of age in the period of the American Revolution and the signing of the U.S. Constitution, and having a famous father that would become President when JQA was 30 years old, might provide an added advantage, one might argue.

But as the example of Lyndon LaRouche demonstrates: 1) consciously and courageously decide to use truthful and universal ideas, *"as a boxer uses his fists."* 2) Launch a multi-continent battle to free mankind from the centuries-old oligarchical rule. 3) A lifelong commitment to economic and political justice for all of mankind.

Family lineage has nothing to do with such a lifetime commitment, but nobility of spirit and agape were always qualities found in all world-historical individuals who have ever waged battles to build a better world fit for sovereign human beings, not slaves!

### **The Monroe Doctrine**

The threats of Spanish intrusions in the Western Hemisphere were debated in

Cabinet meetings on November 7 and 21, 1823. Adams' arguments at first did not carry the majority. Even two former Presidents, Jefferson and Madison, had advised President Monroe to join the coalition proposed by England!

Secretary of State John Quincy Adams famous quote "*It would be more candid, as well as more dignified, to avow our principles to Russia and France, than to come in as a cock-boat in the wake of the British man-of-war,*" was actually taken from JQA's diary, but it is a good encapsulation of his arguments presented to Cabinet in those two November meetings on the matter.

Adam's final draft of what would become known in history as *The Monroe Doctrine*, was no doubt an important contributing factor that earned him the eternal wrath of the British Empire.

Here is a brief *EIR* report on actions taken by Lyndon LaRouche on April 5, 1982, to get the U.S. President to apply the Monroe Doctrine against the British military in the Malvinas War:

*When the Malvinas War exploded one month later, on April 2, LaRouche moved quickly to try to prevent the U.S. government from siding with the British colonialists. On April 5, LaRouche publicly called on the Reagan administration to apply the Monroe Doctrine, and use American military force, if necessary, "to prevent European military action in the hemisphere."*

*LaRouche further warned: "If we permit British military action in this matter, there is no credibility remaining anywhere in the world for either the foreign policy or the strategic posture of the United States." If the U. S. sides with Britain, it will be the death-knell of American influence over Ibero-America, he added, all of which will side emphatically with Argentina.*

*LaRouche was seconded by Sen. Jesse Helms (R-N.C.) two days later, who also called for the U.S. to apply the Monroe Doctrine. But not a single other major American political figure spoke out against the British travesty - a fact which is today burned into the memory of Ibero-America's political leaders.*

*On April 29, 1982, a truly black day in American history, the United States Senate voted 79-1 to support the British invasion of Ibero-America; only Jesse Helms dissented.*

### **In 1843, John Quincy Adams Finally Inaugurates a "Light-House of the Sky" in Cincinnati**

On the 10<sup>th</sup> of November, 1843, "*at his advanced period of life,*" John Quincy Adams traveled to Cincinnati under difficult circumstances, a journey of a thousand miles, to

deliver an Oration before the Cincinnati Astronomical Society on the occasion of laying the corner stone of an Astronomical Observatory.

His good friend, Judge Burnett, introduced the former President in an address that included many laudatory remarks, including the President's lifelong steady pursuit of the sciences.

**Judge Burnett most importantly affirmed that “*the time has, at length come, when men of all parties are prepared to do him [JQA] justice.*”**

In the latter part of his address Judge Burnett testified on the urgent need to clean up the corrupt press and their Washington, D.C. political patrons who attack public figures “*in proportion to the ability, integrity and fidelity of a public servant, shall his character be assailed, and his public virtue questioned.*”

*[...Those] who have spent the prime of their lives, with integrity and zeal, in the service of their country, have been so misrepresented, abused and slandered, that they might well dread the publication of their biographies, from the pen of almost any of the writers of the day.*

*...In the common department of life, the principle is recognized, that the laborer is worthy of his hire, but in the department of government, that rule is reversed. The order seems to be, that in proportion to the ability, integrity and fidelity of a public servant, shall his character be assailed, and his public virtue questioned.*

*In common with all these distinguished characters, Mr. ADAMS has received a full measure of insult and abuse from the supporters of political aspirants, in whose way he was supposed to stand; but the time has, at length come, when men of all parties are prepared to do him justice. Fortunately, his eventful life has been prolonged, till in his own case, he sees one instance, of the reversal of the proverb, that ‘ingratitude is the sin of republics.’ True, he waited long for justice – for simple justice, at the hands of his countrymen. At length, however, it has come, as did the liberty of the Roman shepherd, after the frost of age had bleached the locks on his head, and whitened the beard on his chin, –*

*...We have before us, in the person of our distinguished guest, a case in which the American people are doing justice to a faithful public servant, and it is my firm belief, that the injustice done, to the reputation of so many of our public men, originates in self-interest or in malice – that it is confined to a few individuals, and that it does not spring from any desire, inherent in the people, to act unjustly. As to them, it is the result of an erroneous opinion, produced by the publication of falsehood; and I must believe, that whenever the influence of such misrepresentation ceases, and the multitude become*



*satisfied of the fidelity of their agents, they will, unhesitatingly yield to the truth, and restore them to public confidence; and may heaven grant, that ample justice be done to every persecuted patriot of the country, to whatever party he may belong*

We, in Canada, of the LaRouche Movement and of the Schiller Institute agree with the intent of Judge Burnett whose brave words in 1843 were an important step in rehabilitating the name of John Quincy Adams.

But we realize that, in the case of Lyndon LaRouche, the battle to be waged goes far beyond the national press.

The first order of the day would be to [implement LaRouche's Four Laws](#).

Build upon that to rally as many nations to these Four Laws, but of political necessity, they must include the United States, China, Russia and India!

We therefore enjoin all Canadians and others who will view and participate in celebrating the 100<sup>th</sup> anniversary of Lyndon LaRouche, to do like Lyndon LaRouche did from an early age when he decided to make Gottfried Leibniz his 'best friend!'

While Lyndon LaRouche was a universal genius, he also did stand proudly on the shoulders of a few great historical individuals.

Friedrich Schiller addressed this fundamental question in 1789, at Jena University in a lecture he gave entitled ["What is, and to what end do we study, Universal History?"](#)

A short excerpt from Schiller's 1789 Jena lecture:

*...this rich bequest of truth, morality and freedom which we received from the world past, and which we must surrender once more, richly enlarged to the world to come, and, in this eternal chain which winds itself through all human generations, to make firm our ephemeral existence...*

*Do not hesitate to stand on the shoulders of Lyndon LaRouche, since towering humanist giants are able to withstand the load, you would never be a burden, and knowing Lyn, he would greatly appreciate your company!*

Montreal  
Canada



## Margret Vanootegeh

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These few words were my first thoughts of Lyndon:

"This wise man, Lyndon LaRouche, is for the world through his words, lectures, personal presentation, courage, and his wife Helga, the symphony for the world. As they will be remembered for another 100 Years."

*Thornton, ON  
Canada*



# Henda Diogène Senny

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President of the Pan-African League - UMOJA Congo (LP-UMOJA Congo)  
President of the Coordination UMOJA wa Partis Politiques  
Panafricanistes (UMOJA-wa-3P)

## Homage to Lyndon LaRouche

On the occasion of his 100th birthday, I would like to pay tribute to Lyndon LaRouche whom I have known only through his writings, his companions and the formidable network of friends, thanks to the power of his ideas, his convictions, his intelligence and his humanity.

Lyndon LaRouche devoted his life to the defense of civilization against barbarism, of freedom over fatality, of true intelligence over caricatures in a world so hostile to his ideas to the point of having been unjustly arrested. Proof, if it is one, of his open-mindedness, it was during the Conferences organized by the Schiller Institute, the organization that promotes his ideas, that I met intellectuals and specialists from all continents, whose ideas converge and diverge, but who are tireless in their search for mutual understanding for the sake of happiness and world peace.

September 2, 2022  
Brazzaville  
Congo

Je voudrais, à l'occasion de son centième anniversaire, rendre hommage à Lyndon LaRouche que je n'ai connu qu'à travers ses écrits, ses compagnons et le formidable réseau d'amis constitué grâce à la force de ses idées, de ses convictions, de son intelligence et de son humanité. Lyndon LaRouche a consacré sa vie à la défense de la civilisation contre la barbarie, de la liberté sur la fatalité, de l'intelligence vraie sur les caricatures dans un monde hostile à ses idées au point d'avoir été injustement arrêté. Preuve, s'il en est une, de son ouverture d'esprit, c'est au cours des Conférences organisées par l'Institut Schiller, l'organisation qui fait la promotion de ses idées, que j'ai rencontré des intellectuels et spécialistes de tous les continents, aux idées tant convergentes que divergentes, mais inlassablement dans la recherche d'une compréhension mutuelle en vue du bonheur et de la paix mondiale.

**Henda Diogène SENNY**

*Président de la Ligue Panafricaine – UMOJA Congo (LP-UMOJA Congo)  
Président de la Coordination UMOJA wa Partis Politiques Panafricanistes (UMOJA-wa-3P)*

Fait à Brazzaville (Congo), le 2 septembre 2022



## Feride Gillesberg

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Schiller Institute activist in DK and musician

To the 100`s years anniversary of Lyndon LaRouche

I was 17 years old when I met the Schiller Institute in Bonn. Organizers were standing with a book table at the Beethoven Square. The main message on their posters was to stop hunger in Africa through economic development. My sister and I got very moved that some people were standing on the street fighting for the people in Africa that were dying of hunger. We were Albanian immigrants from Kosova that lived in Germany, because my father was so fortunate to get a job there to give us a better future than we had in Kosova. We have seen Kosova poverty every time we visited our family there, this was not to bear and for us it was very sensible, that there were children dying of hunger in Africa.

When I came around the Schiller Institute I got hope for the world. This organization has ideas for the development of all mankind so that no child has to die from starvation. That was something I wanted to fight for as well. I came around when Lyndon LaRouche was sitting in prison, a political prisoner in the USA. I could not believe that Lyndon LaRouche was a political prisoner, but then I began reflecting. I and my family already knew that the press in Germany was always lying. They never told the truth about the situation in Kosova, never reported about the discrimination of the Albanian population by a nasty Serbian paramilitary "Apartheid" regime, which degraded Albanians as sub-humans, beginning to get extreme from 1989 on.

I and my sister went over to the USA in 1991 to help Lyndon LaRouche in the presidential election campaign. Lyndon LaRouche was running for president from prison. He was imprisoned, but his mind was not. I began listening to LaRouche's speeches and reading his writings. One speech was about the Balkan wars. I knew what was going on in Kosova, but I did not know what the geopolitical aim was. Lyn got me to zoom out from a local area into the whole world, where things are more complex. One needs to develop the ability to think big and understand the bigger picture of a problem, to be able to come up with real solutions. Lyn was fantastic in getting one to think big. I was fortunate to have attended many conferences and have taken part in many discussions in person with him. Lyn`s ideas need work and some of his scientific ideas even years to understand. As a young person I was astonished

that he not only was so knowledgeable, but he united knowledge with political action, even if that meant risking his life or being put in prison. Lyn's drive was his passion for a good future for all mankind, where each child born has the ability to grow up with dignity and the possibility to develop his talents, which is the biggest treasure a nation has.

This year is the 100<sup>th</sup> anniversary of Lyndon LaRouche and the 112<sup>th</sup>- year anniversary of Mother Teresa. Mother Teresa who knew the Schiller Institute and Lyndon LaRouche's work. Mother Teresa said to her contact in the Schiller Institute, that she is working on her duty of fulfilling her mission and Lyn is working on his mission, both have a different angle, but are united in the same goal.

Long live the good, long live Lyndon LaRouche! Long live Mother Teresa! Their bodies have died, but their spirit lives on and is a crucial source of inspiration for us living today.



*Feride and Tom Gillesburg with Lyndon LaRouche*

*Denmark*



## Tom Gillesberg

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Chairman of the Schiller Institute in Denmark, independent candidate  
for the Parliament of Denmark

For the 100 celebration of the birth of Lyndon LaRouche

As you enter the Santa Maria del Fiore, the beautiful dome of Florence, Italy, there is a big wall painting called "Portrait of Dante Alighieri, the city of Florence and the allegory of the Divine Comedy" painted by Domenico di Michelino to celebrate the 200th celebration of the birth of Dante Alighieri (1265-1321) in 1465. The part called "*Comedy Illuminating Florence*" depicts Dante with a laurel wreath around his head, holding the *Divine Comedy* in his left hand with the opening lines visible as he points to the Gates of Hell with his right hand. Behind him are Purgatory and Paradise. Dante with the *Divine Comedy* that brought light to Florence.

Dante Alighieri wrote the *Divine Comedy* far away from his beloved Florence after he, as part of the political infighting in Florence, had been condemned to perpetual exile. He never again could return home. In his exile he wrote the *Divine Comedy* that not only was a beautiful work of art that laid the basis for the Italian language, but also was a concrete guide to who is who in the extended Florentine and Italian culture. With that work in hand you got a precious insight into the leading personalities of present and former times, a map that could guide you in understanding what led to the disastrous developments in Florence at his time, but also a guide to a much better future for Florence and mankind as a whole as was experienced with the Florentine renaissance that followed.

My encounter with Lyndon LaRouche, his organization and his writings happened when I was a 17-year old student in 1981. That had a profound impact on me and shaped my life ever since. With the writings of Lyndon LaRouche I found an indispensable map to understand not only the folly of our present days but also the ups and downs of more than 3000 years of human history. A guide through the breakthroughs in Humana knowledge that have taken place before and the necessary tools to make the needed epistemological breakthroughs needed to solve the problems of the present time and create a much better future for the coming generations.

As Dante before him LaRouche was ridiculed and persecuted by the leading powers in his own country and time but will hopefully also soon, like Dante before him,

through his written works be the light that can guide his own country, USA, and the rest of the World safely into a most fantastic renaissance. A time with LaRouche Universities being created all over the place to master the method of Lyndon LaRouche, the method of willful creative discovery for the benefit of all present and future mankind. With LaRouche as the guiding star mankind will finally make the step from confused puberty into full maturity and the power of reason can finally fully take over the activities of mankind on Earth and beyond.

*September 6, 2022.  
Denmark*



## H. C. Hansen

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As we pass the 100th anniversary of Lyndon LaRouche's birth, there is good reason to remember many good, interesting and enlightening lectures he has given at many of the international conferences I have attended.

I think the most impressive and decisive event in world history to which he contributed was the nuclear disarmament agreement between the West and the USSR. As I recall, this was during the Reagan and Gorbachev terms. Fantastic.

Later he inspired the Chinese leaders with his economic theory, and it's a wonder that China too, with that theory in practice, has been able to lift hundreds of millions out of poverty in just 25 years. Impressive.

As Lyndon grew older and less mobile, his wife Helga LaRouche has taken over, and has had many talks and meetings with decision makers, especially in the East. Here, a large part of the topics has still been Lyndon's economic theories, and, not to forget, the Silk Road project.

Lyndon, with his lectures, meetings with top politicians, and his articles and books, has had a decisive influence on the course of the world. And that influence is still happening, as I see it. I feel both joy and pride at having had his acquaintance.

*Bording  
Denmark*





## Jens Jorgen Nielsen

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former Moscow correspondent for Politiken, author on Russia and Ukraine

“A Rare Voice of Reason”

Lyndon LaRouche's movement is today a rare voice of reason in a time when most Western politicians have lost their minds. War with Russia is insane. I had been put on the Ukrainian blacklist with threats of court-martial. Almost the only political movement that took it seriously and fought it was LaRouche's movement.

*Denmark*



## Peter Møller

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Former member, LaRouche Youth Movement

In honor of the most undervalued individual

Lyndon LaRouche is the most undervalued individual of the 20th Century. He built an organization like no other, and, in doing so, created the possibility for Western Civilization, and likely humanity as a whole, to have a fighting chance against its own tragic follies and traditions. With his impetus, the organization revived and revitalized the ideas, which had otherwise already received a death blow from the generation of the “Baby Doomers”, as LaRouche – playful as always – had renamed them.

LaRouche embodied his own saying, that one should be at least 3000 years old, and was a living example of bringing the most important ideas of the past – from Solon, Socrates, and Plato, to Cusa, Kepler, Leibniz, Schiller, Riemann, and more – to the generations, younger than himself. Neither money, nor the will to dominate others, but the ideas of such, and like-minded, thinkers have been the pillars of Western civilization, and is the reason, that we can support the billions of human souls living today. If these ideas are forgotten, and the pillars torn down – like it has already been happening over the last 50 years – the very temple of humanity could collapse. Western society today is like the tree, whose outer shell still stands, but whose inside is long dead. This precious civilization of ours must survive, and we must all do, what we can, to make sure that that happens. But the fact, that we even have the chance of succeeding, we owe to the life’s work of Lyndon LaRouche.

*Denmark*



# Michelle Rasmussen

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Vice President, the Schiller Institute in Denmark

## Gandhi and Schiller: The Power of Truth-force and Compassion

In honor of Lyn's memory

As Helga most recently stressed during her video presentation on the occasion of the 75th anniversary of Indian independence, Lyn was profoundly affected by his experiences during WWII in India. It was there that he became fully committed to eliminating the oppressive British Empire system, and to ensuring economic and social justice for the Indian, and other colonial populations. Therefore, it is fitting and proper, to honor Lyn's memory on this, the 100th anniversary of his birth, by bringing out important similarities between Mahatma Gandhi's philosophical, religious and moral principles which laid the basis for his Satyagraha (Truth-force) method of non-violent political action, and Friedrich Schiller's principles of the sublime and tragedy.

When Mohandas Karamchand Gandhi, later given the honorific name Mahatma (great soul), arrived in South Africa in 1893 in connection with his work as an attorney, he was confronted with the demeaning and unjust treatment of himself, and the entire ethnic Indian workforce and their families, by the British and the Boers (of Dutch, German or Huguenot descent).



Gandhi decided that something had to be done. But what? How could an oppressed minority population succeed in achieving political and social change, when their oppressors were the government, military and police themselves?

Through soul-searching, Gandhi came to the conclusion that the only way was to create conditions where the Indians would use their own suffering to open the hearts of their oppressors.

Gandhi called this method Satyagraha, the best translation of which he found was "Truth-force." He said, "Suffering, bravely borne, melts even a heart of stone. Such is the potency of suffering or [in Sanskrit] tapas. And there lies the key to Satyagraha." (p.23)

From his account of the origin of the name: "Shri Maganlal Gandhi (a grandson of Gandhi's uncle) was one of the competitors (in the naming competition), and he suggested the [Sanskrit] word 'Sadagraha,' meaning 'firmness in a good cause.' I liked the word, but it did not fully represent the whole idea I wished it to connote. I therefore corrected it to 'Satyagraha'. Truth (Satya) implies love, and firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement 'Satyagraha', that is to say, the Force which is born of Truth and Love or non-violence. (p. 107)

In a philosophy class about Satyagraha, the lecturer explained that its power comes from the "insistence on truth, and the force derivable from such insistence, in order to cure evil. It is based on adherence to truth, to that which is truly real within us — our spirit. Truth-force, but truth is [equivalent to the] soul or spirit, also soul-force. Truth-force, love-force [as truth is impossible without love], soul-force attainable by self-purification." A Satyagrahi [a person who participates in a Satyagraha campaign] must insist on truth, come what may. Injustice is contrary to the true nature of man, and therefore must be opposed.

Professor Dr. Anil Dutta Mishra explained that "Satyagraha is a relentless search for truth and a determination to reach truth. It is a force that works silently and apparently slowly. In reality, there is no force in the world that is so direct or so swift in working. It implies the exercise of the purest soul-force against all injustice, oppression and exploitation."

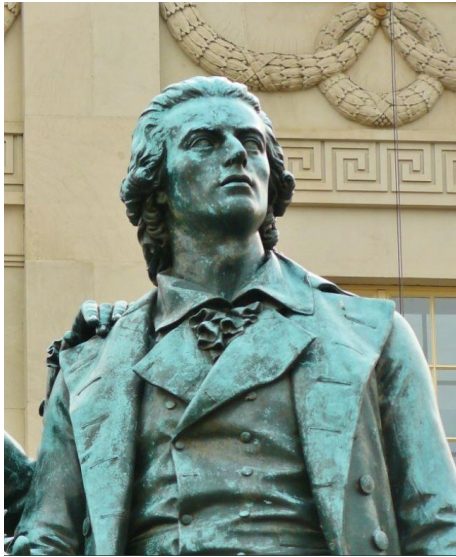
Gandhi stressed, "In Satyagraha there is not the remotest idea of injuring the opponent. Satyagraha postulates the conquest of the adversary by suffering in one's own person."

Satyagraha is based on evoking compassion in public opinion and, ultimately, in the heart of the oppressor, and it can only be successful through non-violence.

"I discovered in the earliest stages," Gandhi wrote, "that pursuit of truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and compassion. "

This truth-force was so powerful, that it was able to defeat the British Empire — in repealing unjust laws in South Africa, and in throwing the British out of India, and what became Pakistan, 75 years ago.

But isn't this idea related to Friedrich Schiller's concept of the sublime? 100 years earlier, Schiller further developed an idea called the sublime (*erhabene* in German) in essays "Of the sublime" and "On the sublime." A dramatist or poet, or even a



sculptor, can open the hearts of their audience through wrestling with the contradiction that a character is willing to undergo suffering for a good cause. Maybe a father is willing to suffer in order to save his children, as in the Laocoon statue. The moral imperative supersedes the physical pain and suffering, thus producing a morally beautiful action, which moves the audience, sometimes to tears, and evokes, what is called in German *empfindungsvermögen* – empathy and compassion coming the closest in English.

### **Satyagraha and self-suffering to evoke compassion**

As one teacher put it, "If the cause is true, the struggle is against injustice, physical force is not required to fight the oppressor, you are required to appeal to the conscience of the oppressor, the oppressor should be persuaded to see the truth, instead of being forced to see the truth through the use of violence."

Satyagraha has the power to "appeal to the heart by patient self-suffering, sympathy, sincerity, and humility. It opens the eyes of the evil-doers." Gandhi said, "sacrifice of self is infinitely superior to sacrifice of others",

Dr. Mishra wrote,

*Satyagraha, which was Gandhi's unique and supreme invention, discovery or creation, stands for a ceaseless and relentless pursuit of truth without resorting to hatred, rancor, ill-will or animosity. His concept does not imply passivity, weakness, helplessness or expediency. It is essentially an attitude of mind and a way of life based on the firm desire for vindicating just causes, correcting wrongs and converting wrong-doers by voluntary self-suffering and by patient and active use of the means which are non-violent and intrinsically just.*

*A Satyagrahi is one who gives up everything for the sake of truth. He must be a man of God who will compel reverence and love even of the opponent by the purity of his life, the unselfishness of his mission and the breadth of outlook.*

To produce this effect demands non-violence, which requires “such a state of physical and mental discipline that can move the human heart ... and bring a change of heart in the so-called enemies through non-violent, friendly and noble action.”

But would it work? Could the hard hearts of people comprising the oppressive system really be melted? “It was an article of faith for him that all human beings had souls which could be touched and actuated” – that they could be moved by the suffering of others. Dr. Mishra wrote, “Thus, Satyagraha is the vindication of the glory of the human conscience.”

### **Schiller on Tragedy**

Friedrich Schiller, too, was conscious of our ability to open our hearts when confronted with suffering, especially when people are freely willing to suffer for the sake of a moral purpose. He posed the question, why do we take pleasure in watching a tragedy on stage? Do we want to see people suffer because we are misanthropic? Or is tragedy a method where we may be trained to develop our capacity for compassion in an arm’s length way, where we can, as Schiller writes, come out of the theater as better people.

In Friedrich Schiller’s essay “On Tragic Art”:

*According to our account thus far, tragedy would be a poetic imitation of a connected sequence of events (a complete action), which shows us human beings in a condition of anguish, and intends to excite our compassion.*

And in “On the Reason We Take Pleasure in Tragic Subjects,” he writes about the case of the ultimate sacrifice, the willingness to sacrifice, even, our lives, for a higher purpose.

“Every sacrifice of life is counter purposive, for life is the condition of all things good; but sacrifice of life in moral intent is purposive to a high degree, for life is never important for itself, never as an end, but only as a means to morality. If, therefore, there is a case where surrendering life becomes a means of morality, life must be subordinated to morality. ‘It is not necessary that I live, but it is necessary that I save Rome from starvation, says the great Pompey, who should sail to Africa, and his friends implore him to postpone his voyage until the storm has abated.”

Experiencing another person take such a moral stand, no matter the consequences, had Friedrich Schiller used this powerful principle in his dramas and poems, while Gandhi and those who were inspired by him, used it to create epoch-making political and social change.

## How did Satyagraha effect people?

During the Satyagraha campaigns, both in South Africa and India, some Satyagrahis were arrested, jailed, beaten, and sometimes, even killed. Some were fired from their jobs, and bankrupted. Some marched long distances in the hot sun. Some gave up their possessions and lived in poverty. Gandhi fasted, sometimes to shame his own people, who had used violence against the oppressors or against another religious group.

Here are a couple of examples from South Africa, about how Satyagraha effected the oppressors.

When Gandhi led a march to challenge a law prohibiting Indians from crossing the border into the Transvaal, the railroad officials had to deal with the multitudes:

*They knew that we harbored no enmity in our hearts, intended no harm to any living soul and sought redress only through self-suffering. The atmosphere around us was thus purified and continued to be pure. The feeling of love which is dormant though present in all mankind was roused into activity. Everyone realized that we are all brothers whether we are ourselves Christians, Jews, Hindus, Musalmans [Muslims] or anything else.*

At a meeting of Europeans to discuss the controversy, Herman Kallenbach, Lithuanian-born Jewish South African architect who worked closely with Gandhi, after being threatened with assault, stood up and said, "The Indians do not want what you imagine them to do. The Indians are not out to challenge your position as rulers. They do not wish to fight with you or to fill the country. They only seek justice pure and simple. They propose to enter the Transvaal not with a view to settle there, but only as an effective demonstration against the unjust tax, which is levied upon them. They are brave men. They will not injure you in person or in property, they will not fight with you, but enter the Transvaal they will, even in the face of your gunfire. They are not the men to beat a retreat from the fear of your bullets or your spears. They propose to melt, and I know they will melt, your hearts by self-suffering." The would-be assaulter ended would become his friend. Here is a description of the effect on General Smuts, the leader of South Africa at the time, and one of his officials:

"One of the secretaries of General Smuts jocularly said: 'I do not like your people, and do not care to assist them at all. But what am I to do? You help us in our days of need [referring to an Indian ambulance corps to treat African prisoners of war during the Boer War.] How can we lay hands upon you? I often wish you took to violence

like the English strikers, and then we would know at once how to dispose of you. But you will not injure even the enemy. You desire victory by self-suffering alone and never transgress your self-imposed limits of courtesy and chivalry. And that is what reduces us to sheer helplessness.' General Smuts also gave expression to similar sentiments."

### Martin Luther King

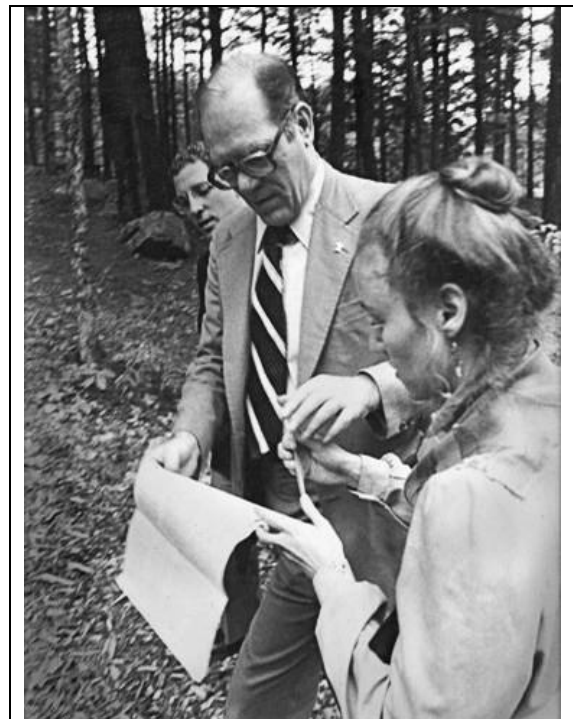


As it is known, Dr. Martin Luther King learned the method of non-violent political action from Gandhi. He said, "As I delved deeper into the philosophy of Gandhi, my skepticism regarding the power of love gradually diminished, and I came to see for the first time its potency in the areas of social reform."

### Lyndon LaRouche

As stated above, a "defining moment" in Lyn's life was when he experienced, firsthand, the injustice of the British Empire in India, and he dedicated himself to fighting oppression in the colonial world. He has recounted the power of Hindus and Muslims marching, shoulder to shoulder, for political freedom. He was determined to get the U.S., his homeland, to commit itself to making technology transfers to India, and other countries, and later, to build a political movement which would strive to create what he would call a New, Just, World Economic Order.

Lyn, too, was convinced that the people of the world could be moved, through compassion for the suffering of their fellow



*Rasmussen in 1979 in New Hampshire, giving LaRouche, on his way to an election meeting, the paper to register as a Democrat, so that he could run for President on the Democratic ticket.*



human beings, wherever they might live, to join a political movement that would work for raising humanity to a higher level based on the concept the Greeks called agapē, or love for your neighbor.

The political movement that he founded, and that his wife Helga is continuing to lead, is still working towards that goal.

Let us be encouraged by the insight Friedrich Schiller had into how to ennoble mankind by engendering the sublime, and by the successful political movements which Mahatma Gandhi and Martin Luther King led, and what Lyndon LaRouche's movement has accomplished so far – to wield the power of Truth-force to continue to struggle, with our minds and our souls, for needy humanity.

In doing so, we will honor Lyn's memory.

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*The quotes are taken from Gandhi's books "Satyagraha in South Africa," and his autobiography up til about 1921 "The Story of My Experiments with Truth," both free at [www.mkgandhi.org](http://www.mkgandhi.org) ; two videos:*

*[Class 10 History Chapter 2 | The Idea of Satyagraha and Mahatma Gandhi-Nationalism in India](#) (not in English), and*

*[The Theory of Satyagraha: Mahathma Gandhi;](#) and an [essay on Satyagraha by Dr. Anil Dutta Mishra](#)*

Denmark



## Allan Sørensen

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The man who uncovered my mind's mirror – A personal account

On a dark day, in a dark time of my life, I came across the ideas of Lyndon LaRouche, Jr. and the affiliated Schiller Institute in Denmark. It was in 2007/2008, right before the financial crash, and the campaign was about the crash, anti-Malthusianism and counter-intelligence on the empire's moves.

Coming home after the meeting with the organizer, ideas roamed in my mind, and the first spark was lit.

The following Friday, I went with the organizer to a Friday night webcast, where I heard LaRouche speak for the first time. Admittedly, a three-hour webcast was a lot to take in for a newbie, but the sheer amount of ideas, inspiration and positivity kept me going. During the following years, I started working with the ideas proposed by Lyn through the youth movement.

A whole new world opened up in those years through working with the best written texts, most profound science, culture and, not least, music.

But what changed me the most were the webcasts, the speeches and seminars where Lyn, with such a positive and agapic mental embrace, made you believe everything was possible, within yourself, and the world.

For me, listening to Lyn is like listening to a classical composition. The burdens are lifted, and you feel much better. This is imprinted in me, and for that, I will be forever grateful.

*Denmark*



# Ramón Emilio Concepción

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Attorney and political leader

A special greeting, for the 100TH anniversary of the birth of Lyndon LaRouche.

I, Ramón Emilio Concepción, a Dominican political leader, want to say a few words about this important ally of our nations.

I began to learn about this important U.S. thinker 30 years ago. One of the subjects which caught my attention was his passionate defense of the nations of the Third World, his defense of their perfectly-delineated sovereignty, a necessary condition for needed development, the great historic debt which that northern nation owes to our nations, whose last great ally was Franklin Delano Roosevelt.

But a deeper reason was the way in which he conceptually turned economics into a science, removing all the ideological undertones of liberalism and collectivism which still (above all that of liberalism) dominate many schools of economics which unfortunately still influence the decisions of government. That is what explains why their economic policies fail, subjugated by usury and austerity as they are, and which today with their "Green" policy, only auger certain destruction.

Even more so his forecast known as "LaRouche's Triple Curve," the most important of the nine forecasts he developed, making him one of the few economists who outlined the course which economic matters would take, as we see today, as a consequence of U.S. President Richard Nixon's decision in August, 1971 to change the 1944 Bretton Woods accords, going from fixed rates to floating rates. Today many countries are victims of these floating rates.

There are so many more things which I could say about this important figure for humanity, but I want to give my testimonial, in considering him a symbol of the natural alliance which the United States should have with the nations of the Third World, even though he extended that to an alliance among U.S., Russia, China and India, as the right foursome for a just new international world economic order.

My greetings to all those who uphold this legacy so vital for the existence of humanity itself and all those of us who agree on so many aspects of his ideas.

*Dominican Republic*



## Jorge Luis Segura

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Lyndon LaRouche was one of the most accomplished progressives in the history of humanity. He was concerned with the wellbeing of society as a whole, not with a particular society. He was concerned about the wellbeing of Latin America for example.

What was his interest in the field of economic knowledge? The multiplication of humanity in society; physical economy as a theoretical body points the way to the development and welfare of society. What do we mean by physical economy? We mean the [biblical] multiplication of the loaves of bread, the revelation of the reality of the miracle in question, technological assistance, and the effect of economic leveraging.

History will vindicate LaRouche; future generations will address his real contributions, not blinded by the narrow interests of today's rentier economy, but rather delighting in the predominance of {homo economicus}.

*August 2022  
Santo Domingo  
Dominican Republic*



# Ramon Zabala

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Journalist

On the centennial of Lyndon LaRouche's birth

The American physical economist Lyndon LaRouche is the creator of the economic model that lies between savage capitalism and Marxist socialism which guarantees food security, comprehensive development and peace for the whole planet Earth, respecting the territorial integrity and sovereignty of nations.

*Dominican Republic*



## Christine Bierre

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### Love, Reason and Politics

Ironically I joined the International Caucus of Labor Committees, not in the US where I studied at the University of Texas, but in France, in 1973. Following my graduation, I had fled to France looking for a political alternative, running away from the sex-rock-drug counterculture which had invaded that University like many others, and which had given to me a strange impression that I had fallen into a decaying Roman Empire.

Lo and behold, it was at the Vincennes University in the Paris area, the most radical in politics at that time, where I first heard about the LaRouche alternative! Some radicalized students there were looking into LaRouche's writings, even traveling to the US to evaluate this new leader and his ideas !

The first time I met Lyn, was in September 1973. We traveled together in the train that took a group of us to an important international conference organized in Reggio Emilia, in Italy, by a socialist political figure, Lelio Basso. The trip was already a riot. Lyn and others spent the whole trip cracking jokes on the subject of oligarchs and vampires. The theme of the conference was "The contribution of Rosa Luxembourg to the development of Marxist thought". Lyn was not among the main speakers, but had been invited to make a shorter presentation from the podium. Many of the then members of the Labor Committees from throughout Europe, added to a sizable Italian organization at that point, gathered there and used the occasion to hear Lyn's ideas through hours of discussion in the evenings. And during the day we all "organized" and tested these ideas at the conference where we had a book table.

This powerful experience lead to the emergence of a leadership and an organization in Europe, which despite the many casualties, is still alive and kicking, in the person of Helga Zepp-LaRouche and some others and their political descendants internationally . What was so powerful about this experience ? Well, here we were, in our early twenties, all more or less impacted by the ongoing trends among which the sex-rock-drug counterculture, and the essence of the discussion was about the difference between real love, the love to care for a person and to develop his or her potential to improve the society, and a mere desire for an object of possession !

Since we were in Italy, and that Lyn was intervening at that time in many Latin American countries, doing his best to unleash their creative and political powers, the backdrop of the discussion was the problem of over protective mothers in backwards countries, who instill fear rather than power to act in their children. This leads to impotence, explained Lyn. I remember Lyn walking up and down a large room in somebody's attic where we were meeting in the evenings, with his hands in his pockets jokingly mimicking a typical Latin macho! And asking why the macho always has his hands in his pockets, if not clearly to protect something he might lose! The more profound question was, would we be the Lenins of the day, able to carry out revolutions, or resemble more to the Gramscis, the main Italian revolutionary of that time, who ended up getting sick precisely on the day when a mass strike occurred in Italy! I remember everybody being totally shaken by the implications of such profound questions: love, reason, creativity. Couples looking at each other in the eye, do we really love each other, do we know what real love is all about?

Needless to say, none of these ideas fitted into the "marxist" mold, which as a matter of principle rejects the idea that problems other than objective social problems, arising from class struggle, can impact revolutions, leading to many polemics with the mainstream participants at that conference!

Following that experience, the European organization went into a period of intense research and daily exchanges via our telex communications systems of that time, into what had created the Italian Renaissance, but also into the renaissance moments of other countries, which we adopted as models for our future cultures and for which we have waged since an intense political fight. The cathedral movement in France, the contrapuntal music which emerged from that renaissance, the humanist renaissance of Erasmus and Rabelais, the rise of mercantilism for which qualified labor was the source of economic wealth (Louis XI, Sully, Colbert). Later, the creation by Carnot and Monge, the American party in the French revolution, of the Ecole Polytechnique, which much later was also a source of inspiration for Jean Jaurès and Charles De Gaulle.

I also have great memories of our work in Belgium where Lyn's ideas applied to the domain of painting, led to the recruitment of a couple of art students, who weren't learning anything about beauty and creativity in their schools, and who are still today working on this question, in politics and in art. In intense exchanges with others in the international organization working on these issues, we rediscovered the importance of the Brothers of the Common life who were important in this part of

the world; of their role in the emergence of the Italian renaissance, via Nicolas of Cuse, and the northern European renaissance via Erasmus of Rotterdam. We exchanged about the ideas of man and society of these great thinkers and of their impact on great painters such as Jan van Eyck, Hieronymus Bosch and the Bruegel family, who expressed love for reason and beauty in its highest form, as unique to man.

Thanks Lyn for having given us the opportunity of devoting our lives to the well being and the beauty of peoples and of nations !

*France*  
*Sept. 8, 2022*





## Pierre Bonnefoy

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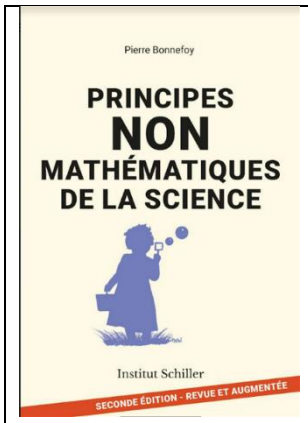
### Introducing LaRouche's Science to his Heirs

I've been trained as an engineer and the way Lyndon LaRouche understood the history of science had a big impact on my own understanding. I've been an associate of his French organization for thirty years. Today, passing on his ideas to inspire future geniuses who can carry them further than he did is a considerable challenge for his friends. The first source of access to these ideas is obviously the study of his own writings. However, a text does not "contain" ideas: it is only a medium. It is written in a certain language, at a certain time, in a certain historical and political context, etc. "Passing on ideas" therefore requires rediscovering them oneself in a certain way, and trying to express them in one's own language. This indispensable work of mediation will have to be constantly renewed in order to make the study of the original work of a thinker like LaRouche accessible.

Having worked on the rereading of a French translation of one of his texts entitled *The Fraud of Algebraic Causality*, 25 years after its original publication, I realized that to grasp the ideas he put on the table, one must know the history of their development up to that point. The ideas to which LaRouche made major contributions came into the world centuries before him, and will continue to be enriched as long as humanity exists.

It is from that standpoint that I have written a book, published by the Schiller Institute in France, entitled *Principes non-mathématiques de la science (Non-mathematical Principles of Science)*, which presents some of the milestones in the history of science of the last 400 years, and especially some of the discoveries of LaRouche's best friends and inspirers: Kepler, Leibniz, Gauss, Riemann, Pasteur, Vernadsky, Einstein, and so on, with the last chapter devoted to LaRouche himself. Each of these discoverers represented a discontinuity in the history of science, and yet each of these discontinuities proves to be legitimate, considered in the process that constitutes their entire sequence. Hence, any discovery happens to be both the act of a single individual, and the product of a set of social and cultural interactions.

One of the fundamental threads of this book is the development of the idea of "relative physical space-time", which is obviously not reduced to the mathematical equations of Einstein's theory of relativity. One of the great conflicts in the history of



science opposed Leibniz and Newton, and concerned precisely this question. Unlike Leibniz and later Einstein, Newton wrongly believed that space and time were absolute. His misconception was politically imposed. His flagship work being his *Principia mathematica*, nothing could have been more appropriate than *Non-mathematical principles*, as a title for a book intended to introduce LaRouche's thought...

France

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### Présenter la science de LaRouche à ses héritiers

J'ai une formation d'ingénieur et la façon dont Lyndon LaRouche a compris l'histoire de la science a eu un grand impact sur ma propre compréhension. Je suis un associé de son organisation française depuis trente ans. Aujourd'hui, transmettre ses idées afin d'inspirer de futurs génies capables de les porter plus loin que lui, représente un défi considérable pour ses amis. La première source d'accès à ces idées se trouve évidemment dans l'étude de ses propres écrits. Cependant un texte ne « contient » pas des idées: il n'est qu'un support. Il est écrit dans une certaine langue, à une certaine époque, dans un certain contexte historique et politique, etc. « Passer des idées » exige donc de les redécouvrir soi-même d'une certaine manière, et de tenter de les exprimer dans son propre langage. Ce travail de médiation indispensable devra être sans cesse renouvelé pour rendre accessible l'étude des travaux originaux d'un penseur comme LaRouche.

Ayant travaillé sur la relecture d'une traduction en français d'un de ses textes intitulé *The Fraud of Algebraic Causality*, 25 ans après sa publication originale, j'ai réalisé que saisir les idées dont il est porteur, nécessite de connaître l'histoire de leur développement jusqu'à ce point-là. Les idées auxquelles LaRouche a apporté des contributions majeures, sont venues au monde des siècles avant lui, et continueront à s'enrichir tant que l'humanité existera.

Partant de là, j'ai écrit un livre publié par l'Institut Schiller en France, intitulé *Principes non-mathématiques de la science*, qui présente certaines étapes de l'histoire des sciences des 400 dernières années, et surtout certaines découvertes des meilleurs amis et inspirateurs de LaRouche : Kepler, Leibniz, Gauss, Riemann, Pasteur, Vernadski, Einstein, etc., le dernier chapitre étant consacré à LaRouche lui-même.

Chacun de ces découvreurs a représenté une discontinuité dans l'histoire de la science, et pourtant chacune de ces discontinuités s'avère légitime, considérée dans le processus que constitue toute leur séquence. Par conséquent, toute découverte est donc à la fois l'acte d'un individu unique, et le produit d'un ensemble d'interaction sociales et culturelles.

L'un des fils directeurs de ce livre, est le développement de l'idée « d'espace-temps physique relatif », qui ne se réduit évidemment pas aux équations mathématiques de la théorie de la relativité d'Einstein. L'un des grands conflits de l'histoire des sciences a opposé Leibniz et Newton, et concernait précisément cette question. Contrairement à Leibniz et plus tard Einstein, Newton pensait à tort que l'espace et le temps étaient absolus. Sa conception erronée a été imposée politiquement. Son ouvrage-phare étant ses *Principia mathematica*, rien n'aurait pu être plus approprié que *Principes non-mathématiques*, comme titre pour un livre destiné à introduire la pensée de LaRouche...

*France*



## Jacques Cheminade

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Former French Presidential candidate, founder of Solidarité et Progress

Have Fun!

A tribute to Lyndon LaRouche on the 100th anniversary of his birthday

The first time I personally met Lyndon LaRouche, we had a profound discussion about the threats facing our civilization and, quoting Percy B. Shelley, he then told me that poets and philosophers are the unacknowledged legislators of the world that shall inspire us to fight. He left the room with a caring smile saying, as an obvious conclusion: have fun. I certainly was puzzled but the previous weeks when I had heard him addressing his audience at New York's West Side, had prepared me to expect something out of the common rules order from such a man.

How could you wish fun to somebody to whom you have just conveyed the sense of danger coming from a powerful enemy? Precisely, Lyn could. And he was always right to do so. Because not only is irony the best antidote to master fear when you face the worst danger, but to laugh at it expresses your higher commitment to creativity, above the circumstances that others take for granted. A creation can not be the mere accomplishment of a duty. From the mountain top, things that are usually labeled very important appear to be relatively secondary compared to what your commitment to truth, beauty and good inspires you to accomplish. And you design a method, a platform and a strategy to organize your society to survive and develop, breaking away from the rules of the game of self-destructive axioms. When I think about Lyn, he is there, on the mountain top, bursting into laughter to seriously address what deserves to be done.

“Have fun”: that is indeed what came to my mind when Lyn was making his provocative jokes to that West Side audience on that 1974 early spring afternoon, speaking to them not from a set of notes or ready-made documents but enjoying to raise the mental level of the audience as if he were exploring unknown territory. The more I heard and read from him, the more I was becoming an explorer myself. His speeches and writings were always aimed at reaching a specific challenge, in the most non academic way, opening our minds in all areas of knowledge because to solve the specific challenge he always addressed the challenge beyond the challenge, locating it in the long time of the past and the future, for the absolute advantage of the other and not for his private self.

Lyn had no private belongings; Helga and their puppies belonged to the highest form of political organizing. All he did was always for the best of all possible worlds. He was temporarily located in the next fifty years of our Earth. I say temporarily because he himself said once, joking seriously, that he was more than two thousands years old. Here I may disagree. He wrote about and organized research on areas like the tertiary cretaceous extinction, to explain how and why the dinosaurs disappeared, as a metaphor for the fate reserved to the financial dinosaurs of our times. He was also reflecting all the time about how to organize the world for the future generations, and his creation of the Fusion Energy Foundation and foreseeing our extra-terrestrial imperative were part of that effort. Therefore I assume that Lyn is much older than 2000 years, and as old as the age of our planet and will therefore be alive for thousands and thousands of years to come. He may be physically dead, like all of us will be, but he provided humanity with treasures which will keep him alive long after his name will be forgotten.

I remember the fun he had being complicit with creators in all areas of human creation, like with Norbert Brainin, the first violin of the Amadeus quartet, or with a physical scientist such as Dr Robert Moon. Norbert Brainin said that LaRouche's understanding of Beethoven's late quartets was beyond that of all the so-called experts or musicians he had heard before. Why so? Because Lyn, as an astronomer of the mind, identified with the creative impulse of another creator, never formally but from the highest form of brotherly friendship. Having fun with them, enjoying to be human with them beyond the borders of time and space.

Our call to action today is a call to change the very way of thinking, of ourselves and of our fellow human beings and to make of this, the most fun thing to achieve because it is the best for us all. To organize each other we have therefore to be funnily ruthless, as Lyn could be, because we do expect, like him, the best for each of us. It is with such a commitment that Gandhi won the independence of India, and Martin Luther King, the end of segregation. The taste of victory is part of the fun. Let's then have many dreams and sound the drum of history with the best of all possible musics, to reach a harmony of interest along the World Landbridge.

It is the best monument we can give to the Earth, and the best tribute for Lyn. Helga, who shared with Lyn the brilliance of his most creative moments, is fully committed to build it. We should be warrior angels with her, but not remain in the skies. Rabelais, whom Lyn enjoyed so much, said that laughter is proper to man, the area of coincidence of the opposites of all human beings, laughter and creativity.

*France*



## Dominique Revault d'Allonnes

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The unlikely meeting of Lyndon LaRouche and General Revault d'Allonnes

From encounter to encounter.

My father, General Revault d'Allonnes, knew Marie Madeleine Fourcade<sup>1</sup> very well and helped her in her international resistance struggles.

It was at her home that he met Jacques Cheminade, with whom he became friends thanks to their common ideas. My father knew the city of Buenos Aires, having been a student at the French school from 1927 to 1929...

Lives that forge fortitude.

A youth marked by the Great Depression and the Second World War ; an idea of communism (Lyn having been a Trotskyite militant, my father's mother having been 40 at the Party cell in Paris) and by religion (Lyn from a Quaker family, my father, converted in his teens, was part of the Dominican Third Order).

The Great Calcutta massacres in 1946 for Lyn, the atrocities of the wars in Africa, France and Indochina for my father; prison and social death (Lyn imprisoned for 6 years, my father sentenced to death by the Vichy government) allowed them to refuse the unacceptable.

Their meeting was therefore inevitable. It happened naturally.

The admiring and mutual respect that they had for each other united them in a friendship that continues today, by those who knew them.

*"A vida é a arte do encontro, embora haja tanto desencontro pela vida"*: Life is the art of encounter, although there is so much mismatch in life. Vinicius de Moraes.

~ ~ ~ ~ ~

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<sup>1</sup> Led the French Resistance during WWII.

## La rencontre improbable de Lyndon LaRouche et du général Revault d'Allonnes

De rencontre en rencontre.

Mon père le général Revault d'Allonnes, connaissait très bien Marie Madeleine Fourcade et l'aidait dans ses combats de résistance internationale.

C'est chez elle qu'il a rencontré Jacques Cheminade avec lequel il s'est lié d'amitié grâce à leurs idées communes. Les hasards de la vie ont fait que mon père connaissait la ville de Buenos Aires, ayant été élève de l'école française de 1927 à 1929.....

Des vies qui forgent la force d'âme.

Une jeunesse marquée par la grande dépression et la 2<sup>o</sup> guerre mondiale ; une idée du communisme (Lyn ayant été militant trotskiste, la mère de mon père ayant été 40 à la cellule du Parti à Paris) et par la religion (Lyn issu d'une famille de Quakers, mon père, converti à l'adolescence faisait parti du tiers ordre dominicain).

Les massacres de Great Calcutta en 1946 pour Lyn, les atrocités des guerres en Afrique, en France, en Indochine pour mon père ; la prison et mort sociale (Lyn emprisonné 6 ans, mon père condamné à mort par le gouvernement de Vichy) leur ont permis de refuser l'inacceptable.

Leur rencontre était donc inévitable. Elle s'est faite naturellement.

Le respect admiratif et mutuel qu'il se portaient les a unis par une amitié qui perdure aujourd'hui, par ceux qui les ont connus.

« *A vida é a arte do encontro, embora haja tanto desencontro pela vida* » : La vie est l'art de la rencontre, bien qu'il y ait tant d'inadéquation dans la vie. Vinicius de Moraes

*France*

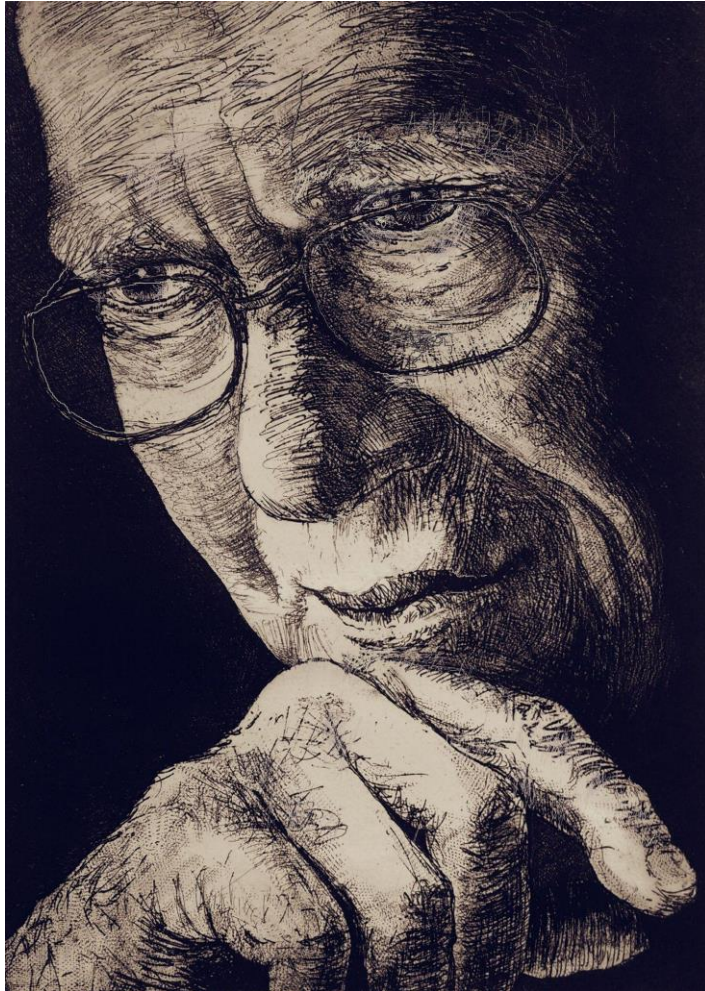


# Karel Vereycken

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French-Belgian painter-engraver

Lyndon LaRouche had fun calling himself "The Old Geezer."



*The Old Geezer. Hand printed copy of an etching on zinc, 2018*

*Paris  
France*





## Rainer Apel

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He was a man like none before,  
always devoted to humanity,  
his eye directed to the core  
of things of value for eternity,  
and that he'll always for us be,  
for those that have not known him too.

*Sept. 2022,  
Germany*



## Dr. Martin Buck

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Retired dentist and violinist

Memories on the occasion of the 100th birthday of Lyndon LaRouche

One of my first memories is from the wedding celebration of Lyn and Helga in December 1977. My contribution there was Bach's G minor Sonata for solo violin. I must have been so excited that at one point my bow fell out of my hand.

Later I often played house concerts at Lyn and Helga's – especially together with my friend Werner Huth, a cellist. This was in combinations such as trio and string quartet and also with several pianists, including Carlo Levi-Minzi.

There were always stimulating conversations with Lyndon LaRouche about music and other topics, in which he provided interesting food for thought. These suggestions were in turn often the subject of conversations, especially with my brother Andreas (who died at an early age), who loved to cook delicious menus for the LaRouches and their guests.

I have always been grateful for the many political and philosophical expositions written by Lyn, they have always been great stimuli for me.

*Wiesbaden, Germany*

~ ~ ~ ~ ~

Erinnerungen zum 100. Geburtstag von Lyndon LaRouche

Eine meiner ersten Erinnerungen stammt von der Hochzeitsfeier von Lyn und Helga im Dezember 1977. Mein Beitrag war dort Bachs g-moll-Sonate für Violine solo. Ich war wohl so aufgeregt, dass mir dabei einmal der Bogen aus der Hand fiel.

Später habe ich oft - vor allem zusammen mit meinem Freund Werner Huth, einem Cellisten - Hauskonzerte bei Lyn und Helga gespielt. Das war in Kombinationen wie Trio und Streichquartett und auch mit mehreren Pianisten, darunter Carlo Levi Minzi.

Dabei gab es immer anregende Gespräche mit Lyndon LaRouche über Musik und andere Themen, bei denen er interessante Denkanstöße gegeben hat. Diese Anregungen waren wiederum häufig Thema von Gesprächen, besonders mit

meinem (früh verstorbenen) Bruder Andreas, der gerne für die LaRouches und ihre Gäste köstliche Menüs gekocht hat.

Ich bin immer dankbar gewesen für die vielen politischen und philosophischen, von Lyn geschriebenen Darlegungen, sie waren immer große Anregungen für mich.

*Wiesbaden, Germany*



## Madeleine Fellauer

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Dear Lyn,

Happy 100th Birthday!

There is much to say on this occasion. But the one thing that can be said without any doubt is that your concept of ideas as valid universal principals that shape past, present and future beyond the physical existence of the originator of those ideas, is a proven scientific fact. It is in a certain sense ironic to see that whole oligarchical complex that doesn't believe and doesn't want the masses of the population to believe in and discover scientific principles and ideas, are haunted by the same ideas they always wanted to dismiss and ridicule.

The second irony is the fact the more they're screaming the more people worldwide are actually sitting down to study, discuss and work to implement your ideas and concepts. People from all walks of life are attracted to your concepts and solutions because they are confronted with universality.

I remember when I met the organization first through Amelia Boynton Robinson in Leipzig, and in 2004 again during the fight against the labor reforms, I immediately recognized that those young people discussed something that was beyond mere economics. The first time I heard you speak live (in Idstein) you talked about classical culture as one of the most important pillars to keep a society "together". Being a good post-German-reunification GDR child, I disagreed on the "endless economic growth" you proclaimed but, since I was working and volunteering in a psychiatric rehab institution, I was confronted with the "revolving door phenomenon" (i.e., people keep on coming back) and knew that something in our society was deeply rotten. So, I was overwhelmed with your idea that a society can be improved, and that we are not lost. I thought that your approach towards culture was 100% right and that you couldn't be that wrong about economics. I decided to join the organization full time and study your economics.

That was the best decision I had ever made.

Like everyone else, I went through crises and struggles but I always knew that you had the ability to bring out the best in people, make them better by making them

recognize their own creative potential – something that the “current way of life” doesn’t provide to anyone, esp. the younger generation.

I am today what I am because of you and of what you taught me about my own mind, and all other human minds.

As I wrote in the beginning, the enemy is shrieking about the omnipresence of your ideas. To silence your impact, they had to put us on a hit list. They curse your friend Sergey Glaziev, not only because of what he is doing for Russia and the world but mainly because he is picking up your ideas.

But with your immortal contribution implanted in the mind of all members and associates of your organization we have the weapons to win this fight for all mankind and will Have Fun doing so.

I read the poem below for one of your birthdays because it best reflects what I think about you.

### **Gitanjali**

*by Rabindranath Tagore*

Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales, and hast breathed through it, melodies eternally new.

At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill.

Thank you, Lyn,  
Madeleine Fellauer

*Germany*



# Alexander Hartmann

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Editor-in-Chief of the German weekly Neue Solidarität

In honor of Lyn's 100th birthday

## The Big Shoes

When the old emperor, after many years of his reign, in which he did a lot of good for his people, so that the people honored gave him the honorary title "the great," died at a very old age, his young successor turned to his old teacher, master Lyn, who had served as an advisor for his father, for a long time.

"Master, the shoes my father left for me, they are too big for me! The burden of responsibility, it is weighing me down to the ground! There is so much to do! How can I master this challenge?"

Master Lyn answered:

"Your respect for your task honors you. But let it not discourage you. Do not disrespect the needs of the people, for if you do that, you will, in everything that you do, work against their resistance; you will fail, and the mandate of heaven will be taken from you.

"Think about, how you can do the best for the great mass of the people, and take joy from the fact that you are doing good for them. This will give you the strength to do it, and it will take the burden from your shoulders; for what you do with joy, is no toil.

"Do not govern over the heads of your people, rather, explain your aims to them. Win their hearts and minds for your ideas, then you will find many helpers, with whom you will reach your aims.

"If you do that, people will see that you have grown into the shoes of your father, and they will honor you with the title, 'the Great'."

~ ~ ~ ~ ~

## Die großen Schuhe

Als der alte Kaiser nach langen Jahren seiner Regierung, in denen er segensreich gewirkt und sich dadurch im Volk den Ehrennamen „der Große“ verdient hatte, in

hohem Alter verschieden war, wandte sich sein junger Nachfolger an den altgedienten Berater seines Vaters, Meister Lyn:

„Meister, die Schuhe, die mein Vater hinterließ, sie sind mir viel zu groß! Die Last der Verantwortung, sie drückt mich zu Boden! Es ist so vieles zu tun! Wie soll ich die große Aufgabe meistern?“

Der Meister Lyn antwortete:

„Deine Ehrfurcht vor der Aufgabe ehrt dich. Aber lasse dich nicht von ihr entmutigen. Mißachte nicht die Bedürfnisse der Menschen, denn wenn du das tust, wirst du in allem, was du tust, gegen ihren Widerstand arbeiten; du wirst deine Ziele nicht erreichen, und das Mandat des Himmels wird dir entzogen werden.

„Denke darüber nach, wie du das Beste für die große Masse der Menschen bewirken kannst, und freue dich daran, daß du ihnen Gutes tust. Das wird die Kraft geben, es zu tun, und es nimmt dir die Last von den Schultern, denn was man mit Freude tut, ist keine Mühsal.

Regiere nicht über die Köpfe deiner Untertanen hinweg, sondern erkläre ihnen deine Ziele. Gewinne ihren Geist und ihre Herzen für diese Ideen, dann wirst du viele Helfer finden, mit denen du deine Ziele verwirklichen kannst.

„Wenn du dies tust, dann werden die Menschen sehen, daß du in die Schuhe deines Vaters hineingewachsen bist, und sie werden auch dich mit dem Ehrennamen, der Große' ehren.“

*Germany*



## Werner Hartmann

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Member, *Neue Solidarität* editorial board; Director, Schiller Institute  
choir of Wiesbaden, Germany

“Sehnsucht” (“Longing”) as an example of classical composition

Lyndon LaRouche deeply loved the works of the great classical composers and possessed an extraordinary understanding of them, expressed over decades in countless discussions and writings. Classical music was for him an indispensable part of human society and an expression of the beauty, lawfulness, and infinite variety of the universe, in the spirit of Beethoven's motto “strict but free” (“streng, aber frei”).

He was particularly concerned to revive the art of classical composition, which had been lost since the death of Brahms.

LaRouche recommended that certain pedagogically valuable works be studied intensively and performed. In choral music, these included Bach's motet “Jesu, meine Freude” and Mozart's motet “Ave verum corpus,” both works that address the theme of immortality.

Lyndon LaRouche saw an important key to understanding classical composition in the German Lied, where poetry serves as a bridge. He advised, for example, comparing settings of the same text by different composers. In this way, one can approach a composer's creative thought process by asking, “Why did he set this poem to music this way and not another?”

An outstanding example in this regard was Goethe's poem “Nur wer die Sehnsucht kennt,” which has been set to music by many great and lesser masters. The case is particularly interesting, among other things, because Beethoven wrote a work that contains this text successively in no less than four different musical versions.

Video: [https://imslp.org/wiki/Sehnsucht,\\_WoO\\_134\\_\(Beethoven,\\_Ludwig\\_van\)](https://imslp.org/wiki/Sehnsucht,_WoO_134_(Beethoven,_Ludwig_van)) – IMSLP

Audio: <https://www.youtube.com/watch?v=xFYlkrd5fvI>).

The first three of these settings are strophic, with the two text strophes sung to the same music. The fourth version is through-composed, meaning that the music for both strophes is different, and it is more complex and varied as a result. In this fourth, final version, Beethoven uses various elements from the three previous



versions. Inspired by the study of different settings of the text and especially of Beethoven's work, I composed my own version, which is enclosed here.

|                             |                           |
|-----------------------------|---------------------------|
| Nur wer die Sehnsucht kennt | None but the lonely heart |
| weiß, was ich leide!        | knows what I suffer!      |
| Allein und abgetrennt       | Alone and parted          |
| von aller Freude,           | from all joy,             |
| seh ich ans Firmament       | I see the firmament       |
| nach jener Seite.           | in that direction.        |

|                                |                              |
|--------------------------------|------------------------------|
| Ach! der mich liebt und kennt, | Alas, who loves and knows me |
| ist in der Weite.              | is far away.                 |
| Es schwindelt mir, es brennt   | I'm dizzy, it burns          |
| mein Eingeweide.               | my entrails.                 |
| Nur wer die Sehnsucht kennt    | None but the lonely heart    |
| Weiß, was ich leide!           | knows what I suffer.         |

– Johann Wolfgang v. Goethe  
„Wilhelm Meisters Lehrjahre“

– Goethe  
Wilhelm Meister's Apprenticeship

~ ~ ~ ~ ~

### „Sehnsucht“ als Beispiel für klassische Komposition

Lyndon LaRouche liebte die Werke der großen klassischen Komponisten sehr und besaß ein außergewöhnliches Verständnis für sie, was sich über Jahrzehnte in zahllosen Diskussionen und Schriften ausdrückte. Klassische Musik war für ihn ein unverzichtbarer Teil der menschlichen Gesellschaft und ein Ausdruck der Schönheit, Gesetzmäßigkeit und unendlichen Vielfalt des Universums, im Sinne von Beethovens Motto „streng, aber frei“.

Es war ihm ein besonderes Anliegen, die seit dem Tode von Brahms verlorene Kunst der klassischen Komposition wiederzubeleben.

LaRouche empfahl, bestimmte pädagogisch wertvolle Werke intensiv zu studieren und aufzuführen. In der Chormusik waren dies unter anderem Bachs Motette „Jesu, meine Freude“ und Mozarts Motette „Ave verum corpus“, beides Werke, die das Thema der Unsterblichkeit behandeln.

Einen wichtigen Schlüssel zum Verständnis der klassischen Komposition sah Lyndon LaRouche im deutschen Kunstlied, wo die Poesie als Brücke dient. Er riet beispielsweise, Vertonungen desselben Textes durch verschiedene Komponisten zu vergleichen. So kann man sich dem schöpferischen Gedankengang eines Komponisten annähern mit der Frage: „Warum hat er dieses Gedicht so vertont und nicht anders?“

Ein herausragendes Beispiel war dabei Goethes Gedicht „Nur wer die Sehnsucht kennt“, das von vielen großen und kleineren Meistern vertont wurde. Der Fall ist unter anderem deshalb besonders interessant, weil Beethoven ein Werk geschrieben hat, das diesen Text nacheinander in gleich vier verschiedenen Musikversionen enthält. (WoO134, Noten: Sehnsucht, WoO 134 (Beethoven, Ludwig van) – IMSLP, Audio: Beethoven - Sehnsucht WoO 34 – YouTube)

Die ersten drei dieser Vertonungen sind strophisch, die beiden Textstrophen werden auf die gleiche Musik gesungen. Die vierte Version ist durchkomponiert, d.h. die Musik für beide Strophen ist verschieden, und sie ist dadurch komplexer und abwechslungsreicher. Dabei verwendet Beethoven in dieser vierten, letzten Fassung verschiedene Elemente aus den drei vorangegangenen Fassungen.

Angeregt durch die Beschäftigung mit verschiedenen Vertonungen des Textes und insbesondere mit Beethovens Werk, habe ich eine eigene Fassung komponiert, die hier beigefügt ist.

*Germany*



## Barbara Hopf

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Eternity sworn oaths  
Truth against friend and foe

– *Friedrich Schiller*

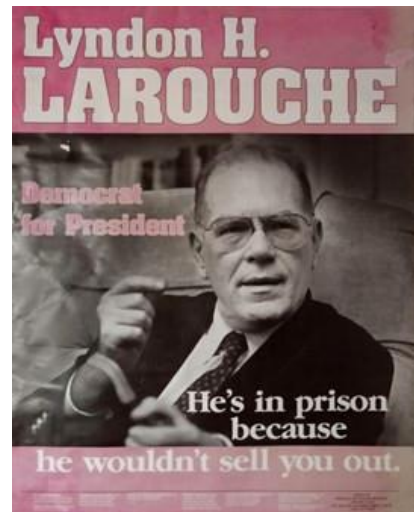
I have always admired, and it has filled me with great esteem and respect, that Lyn always told the truth, whether he was talking to state leaders like Indira Gandhi, or to so-called ordinary people, or to judges and prosecutors.

When I was 20 years old, 48 years ago, I was fascinated by his enthusiastic programs for the development of the 3rd world with modern technology. So you could do more than collect donations for starving children. I had been sensitized to the problem by the Catholic Church when I was 9 years old. But Lyn showed me, when I was an adult, how to solve the problems. He also cleared up the false axioms that I had to learn in school, such as that man is an adult at the age of 21 and no longer develops. In contrast, Lyn showed us how you can learn and perfect yourself throughout your life.

When I wandered through my inner labyrinths, I came across many things that Lyn would not have agreed with. But I wanted to become a better person. I wanted to die a beautiful soul someday, just as he set an example for me.

Once on a New Year's Eve I was invited to Lyn and Helga's house with four other friends from France and Germany, which I considered a great honor. I had contributed little to the conversation, but I had followed the discussion attentively, and I did not feel that I was superfluous. At the time, I for long had an eye condition that prevented me from reading much, and so I did not have much new to contribute. However, I felt accepted, Lyn conveyed agape, the principle for creative, redemptive benevolence to all creatures. With his opponents, however, he was uncompromisingly strict.

Lyn was in prison, because he wouldn't sell you out.



*Germany*

~ ~ ~ ~ ~

„Ewigkeit geschwornen Eiden  
Wahrheit gegen Freund und Feind“  
– *Friedrich Schiller*

Ich habe immer bewundert, und es hat mich mit großer Hochachtung und Respekt erfüllt, daß Lyn immer die Wahrheit gesagt hat, ganz gleich ob er sich mit Staatslenkern wie Indira Gandhi unterhielt oder mit sogenannten einfachen Leuten oder mit Richtern und Staatsanwälten.

Als ich 20 Jahre alt war, also vor 48 Jahren, haben mich seine begeisternden Programme für die Entwicklung der 3. Welt mit moderner Technologie fasziniert. Man konnte also mehr tun als Spenden für hungernde Kinder zu sammeln. Für das Problem sensibilisiert hatte mich die katholische Kirche, als ich 9 Jahre alt war. Aber Lyn zeigte mir, als ich erwachsen war, wie man die Probleme lösen kann. Er räumte auch mit den falschen Axiomen auf, die ich in der Schule lernen mußte, wie zum Beispiel daß der Mensch mit 21 Jahren erwachsen ist und sich nicht mehr weiterentwickelt. Dagegen zeigte uns Lyn, wie der Mensch sein Leben lang lernen und sich vervollkommen kann.

Wenn ich meine inneren Labyrinth durchwanderte, stieß ich auf manches, was nicht Lys Zustimmung gehabt hätte. Aber ich wollte ein besserer Mensch werden. Ich wollte irgendwann als eine schöne Seele sterben, so wie er mir ein Beispiel gab.

An einem Silvesterabend war ich einmal zusammen mit vier weiteren Freunden aus Frankreich und Deutschland bei Lyn und Helga eingeladen, was ich als eine große Ehre betrachtet habe. Zu dem Gespräch hatte ich wenig beigetragen, aber ich war der Diskussion aufmerksam gefolgt, und ich hatte nicht das Gefühl, daß ich überflüssig wäre. Zu der Zeit hatte ich schon lange eine Augenerkrankung, die mich daran hinderte, viel zu lesen, und so hatte ich nicht viel Neues beizutragen. Jedoch ich fühlte mich angenommen, Lyn vermittelte Agape, das Prinzip für schöpferisches, erlösendes Wohlwollen zu allen Geschöpfen. Mit seinen Gegnern war er allerdings kompromißlos streng.

Lyn was in prison, because he wouldn't sell you out.

*Germany*



## Martin Kaiser

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Look at the World Through Your Mind,  
Not Through Axioms or Doctrines!

The 100th anniversary of Lyn's birthday provoked me to ask, why there exists the real possibility of a new renaissance, a new paradigm in the world at all?

Since the now hegemonic Aristotelian-Kantian thinking separates mind from matter and doesn't allow any reasonable way for the mind to change the world upward, a revolutionary turn for the better is excluded in the mindless repetition of the mistakes by the man hating oligarchy.

Is the normal world of most people the real world?

Is the division of mind and matter true, in which the majority and most scientists believe, although it blocks any reasonable pathway to intervene in the world?

If this would be real, how could a Promethean character like Lyn or other geniuses before him have worked successfully?

How could they have opened up completely new upward pathways for humanity?

Lyn brought back to light for instance Johannes Kepler, who discovered the laws of planetary motions, as Lyn uncovered many other Platonic, anti-Aristotelian thinkers of the last millennia.

Kepler gives us an important insight to answer the above paradox. For him the harmonies of the solar system, of which he found many, do not lie for example in the distances of the planets, the relations of their speeds or the musical accords of those harmonies.

Harmonies lie "NOT outside of the mind, because their essence lies in an activity of the mind."

The power to discover is itself the essence of the harmonic world order.

This unique human ability, to create in one's own mind a new vision of the universe, which gives man greater power over the universe, was expressed by Lyn as follows:

"An internal revolution prompted by the study of Georg Cantor during 1952 launched this writer onto a course of directed creative efforts, the successive marches of directed self-development leading into the present," an internal revolution into self-generating, directed motion.

Convinced of the Good of the harmonic ordering of nature he discovered upward-directed higher developments as within himself in very different fields of science and art, as for example in the biological evolution, economy, Ludwig van Beethoven's compositions, classical art and music in general, man's history and nuclear fusion.

Together with his relentless global strategic initiatives to destroy the oligarchy, this brought the hate and persecution by the oligarchy for most of his life upon him, which feared his fire of reason rightly. But like the greatest benefactors of humanity, who risked their lives before him, he never blinked.

Furthermore, for him all sciences should be subordinated under "The Queen of Science", economy, which mirrors the upward development of life. She is not ruled by matter like money or raw materials, but by the progress of science itself to higher platforms of human existence.

Studying the mathematicians Georg Cantor and Bernhard Riemann he was able to discover the scientific parameters for such non-linear, axiomatic revolutionary leaps in an economy driven by scientific revolutions.

Naturally he became the most rigorous enemy of the owners of the collapsing economic system. But he inspired the greatest progress of any economy in the history of mankind.

The actual possibility of a new renaissance lies in the change of thinking from man as an object of given laws, to man as changing the laws of the Universe.

*Germany*



After studying history and English, I taught both subjects at the Gymnasium. During this time, what was currently happening in the world, i.e. "contemporary history," was usually neglected. It was only after retirement that I started to deal with it more intensively.

The following fact helped me:

In 2002, I was invited, by the wife of a BüSo employee, to sing in the "BüSo choir", which she conducted.

Then, about 2 years later, I received a newspaper from her husband: the *Neue Solidarität*. As a historian, one knows of course that one must ask the questions about the backgrounds and causes of a historical event. Also the question "cui bono" is natural. But in this newspaper, which was new to me, I found so much information on current topics that the public media did not provide.

I began to ask questions more intensively and to observe even more closely, and as a result I came to new conclusions. The discrepancy between the "narratives" of the media and what was written in *Neue Solidarität* was – and still is today – quite enormous. One example I remember from this early period, ca. 2003/04: a Russian oligarch, who had been convicted in Russia, was brought to Berlin by a German private(?) plane and taken to what was possibly the most expensive hotel in Berlin, the Adlon. In the BüSo newspaper, the case was evaluated differently than in the "normal" media. What was going on here?

Since that time, I read the newspaper regularly and was then able to classify events even differently. This taught me a lot. And today I avoid the so-called "quality media", as they call themselves.

I saw Mr. LaRouche at a meeting where foreign politicians were also present. We got to talk briefly, and I thought it was good that he was so eager to address the youth with his ideas.

While I can no longer congratulate Mr. LaRouche on his 100th birthday, I can point out his ideas, which happened in private conversations.

One of Mr. LaRouche's ideas, which I myself represent, I read in the new *Ibykus*, when he early advocated the nation-state, which he obviously saw endangered and which, after all, today is being fought by the "globalists" with all means to destroy it.

Although as an Anglicist I had already come across the more than unpleasant role of "Albion", but here I learned even more important details. So I will continue to read and share my findings wherever possible.

~ ~ ~ ~

Nach meinem Geschichts- und Englischstudium unterrichtete ich am Gymnasium beide Fächer. Während dieser Zeit kam das, was aktuell auf der Welt passierte, also die „Zeitgeschichte“, meistens zu kurz. Erst nach der Pensionierung fing ich an, mich intensiver damit zu beschäftigen.

Geholfen hat mir dabei folgende Tatsache:

Von der Frau eines BüSo-Mitarbeiters wurde ich 2002 eingeladen, im „BüSo-Chor“ mitzusingen, den sie dirigierte.

Dort bekam ich ca. 2 Jahre danach von ihrem Ehemann eine Zeitung in die Hand gedrückt : die *Neue Solidarität*.

Als Geschichtler weiß man natürlich, daß man die Fragen nach den Hintergründen und Ursachen eines geschichtlichen Ereignisses stellen muß. Auch die Frage „cui bono“ ist selbstverständlich.

Aber in dieser für mich neuen Zeitung fand ich zu aktuellen Themen so viele Informationen, die die öffentlich-rechtlichen Medien nicht lieferten.

Ich fing an, intensiver zu fragen und noch genauer zu beobachten und kam dadurch zu neuen Erkenntnissen.

Die Diskrepanz zwischen den „Narrativen“ der Medien und dem, was in der *Neuen Solidarität* stand, war - und ist bis heute - ganz enorm.

Ein Beispiel habe ich aus dieser frühen Zeit, ca. 2003/04 in Erinnerung: ein russischer Oligarch, der in Rußland verurteilt worden war, wurde mit einem deutschen Privat (?) -Flugzeug nach Berlin geholt und ins möglicherweise teuerste Hotel Berlins, ins Adlon gebracht.

In der BüSo-Zeitung wurde der Fall anders bewertet, als in den „normalen“ Medien. Was ging hier vor?



Seit dieser Zeit las ich die Zeitung regelmäßig und konnte dann Ereignisse noch anders einordnen. Dadurch habe ich viel gelernt. Und heute meide ich tunlichst die sog. „Qualitätsmedien“, wie sie sich selber nennen.

Herrn Larouche erlebte ich einer Versammlung, bei der auch ausländische Politiker dabei waren. Wir kamen kurz ins Gespräch und ich fand es gut, daß er so bemüht war, die Jugend mit seinen Ideen anzusprechen.

Zwar kann ich Herrn Larouche nicht mehr zu seinem 100. Geburtstag gratulieren, aber auf seine Ideen hinweisen, was in privaten Gesprächen geschieht.

Eine Idee von Herrn Larouche, die ich selbst vertrete, las ich im neuen *Ibykus*, als er schon früh für den Nationalstaat eintrat, den er offenbar gefährdet sah und der ja heute von den „Globalisten“ mit allen Mitteln bekämpft wird, um ihn zu zerstören.

Zwar war ich als Anglistin schon auf die mehr als ungute Rolle „Albions“ gestoßen, aber hier erfuhr ich noch mehr wichtige Details.

Ich werde also weiterlesen und meine Erkenntnisse wo immer möglich weitergeben und mit anderen teilen.

*Germany*



## Inci Kutz

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When I think of a competent economist and philosopher, I think of Lyndon LaRouche.

When I think of Lyndon LaRouche, I think of:

- the best ideas and ideals of humanism;
- the universal ideas of inalienable human rights and the common good;
- the ideal of the sovereign, republican form of government, in which all state power emanates from the people in the truest sense of the word!
- the thesis to overcome the systemic financial and economic crisis, which at present more than ever, starting from the USA, threatens to drag Europe and the whole world into the abyss of war!
- an efficient world currency system, “new Bretton Woods”, the past IMF system replaces;
- the economic cooperation and thereby to developing solidarity of the individual sovereign states, which could be also “guarantor” for durable world peace.

Wenn ich an einen kompetenten Ökonomen und Philosophen denke, denke ich an Lyndon LaRouche.

Wenn ich an Lyndon LaRauche denke ,denke ich an:

- die besten Ideen und Ideale des Humanismus,
- die universellen Ideen der unveräußerlichen Menschenrechte und des Gemeinwohls,
- das Ideal der souveränen ,republikanischen Regierungsform, in der alle Staatsgewalt im wahrsten Sinne des Wortes vom Volke ausgeht!
- die These zur Überwindung der systemischen Finanz -und Wirtschaftskrise, die zur Zeit mehr als je zuvor, von den USA ausgehend Europa und die ganze Welt in den Kriegsabgrund zu reißen droht!

- ein leistungsfähiges Weltwährungssystem, „neues Bretton Woods“, das bisherige IWF System ersetzt,
- die wirtschaftliche Zusammenarbeit und dadurch zu entstehende Verbundenheit der einzelnen souveränen Staaten, die auch „Garant“ für dauerhaften Weltfrieden sein könnten.

*Germany*



## Wolfgang and Ulrike Lillge

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For Lyn

On this September 8th, early in the morning, we were standing in a beautiful garden, full of flowers and cherry trees, looking at the sky.

“Hello Lyn“, we shouted, “we just came from Berlin to wish you a happy birthday.“

And there he appeared, in his usual morning dress, and as always in good humor.

“Oh, hello, how are you doing? I'm an old geezer, you know.“

“We are getting now older, too“, we answered, “we are already in our early 70s.“

“Ah, youngsters!“ he replied. “But I see, the British system has finally collapsed, as I had warned a long time ago. It's coming down. The world is heading towards World War III.“

“We know, we are now fighting for almost 50 years at your side. I myself came to know you already in 1971. Do you remember, how it all began in Germany? There we were, a bunch of uneducated 68ers, sitting in Münchrath, whom you had to bring to reason.“

“Yes, I had fun with you guys and stirred you up quite a bit.“

And so we went through some of the highlights of the process, like the early EAP in Germany and the fearless youth movement of that time, which horrified the politicians!

“But Lyn, with your presidential campaigns you also changed the USA.“

“Yes, the world would look differently today, when I would have become President and the SDI reality.“

“Now I must say, my most dramatic incident with you in the 1980s was a campaign trip to Alabama in a tiny little airplane, in which we were crammed together with five people. When we suddenly came into a severe thunderstorm, I thought, our last hour had come. But we had a clever pilot who saved us, and your comment was only: “I completely trusted him.“

Anyway, in the meantime we ourselves improved another aspect of our work, and in the beginning we were not aware, how important for a relaxed family life this would become: we qualified ourselves more and more as autodidactic kind of profi cooks, and frankly, each meal that we prepared was a kind of experiment.

“Hey, Lyn, you had a lot of prominent guests, and we were sweating, if our dinners would come out well. But I must say, we never failed, be it in Ibykus, Windy Hill, or Germany. What dish did you like best?”

“Well, of course, I liked it all and the good red wine.”

And sometimes something fell off the table, and the puppies were happy.

“At one time,” I went on, “when you were living in the US, I entered for some reason your study. And I was shocked and thrilled about what I saw: It was a pile of documents you had written, lying on the floor, as high as I am tall. Now, have you heard that we in the meantime founded the “LaRouche Legacy Foundation”, which will publish all your writings in a fine edition?”

He was laughing. “Yes”, he said, “it's obvious. Do it!”

“Then much later in Germany”, I continued, “you and Helga were living in a comfortable, mysterious kind of Spukschloss in the middle of a deep forest. And we, Wolfgang and me, did our cooking job and in the middle of our Hexenküche we imagined to be surrounded by the “Gespenster”, helping us, and we sang all together 'Die Hauptsache ist der Effekt'...” And we laughed and remembered the famous movie.

And so we were talking, and time went by.

“Ok, very good,” he said, “I have to run now. My dogs need me. They are around me, you know, the big ones and the little one. But always remember my warnings: Be happy, never get pessimistic and never get practical!”

With these words he moved away and we, turning our heads to the sky again, only saw the clouds.

“Mach's gut Lyn. We keep on the fight, until the world has changed. The British must go to Hell.”



## Maria Räuschel

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Contribution to the Festschrift!

The fundamental thinking of Mr. Lyndon H. LaRouche was based on culture, and for peace and development.

His world-view, which he tried to implement, could have made paradise on earth possible for us!

Unfortunately, this possibility was denied to him, because one prevented his presidency always!!!

In faithful memory  
Maria Räuschel

25.8. 2022  
*Zeven, Germany*

~ ~ ~ ~ ~

Beitrag zur Festschrift!

Das grundlegende Denken von Herrn Lyndon H. LaRouche beruhte auf Kultur, und für Frieden und Entwicklung.

Sein Weltbild, das er umzusetzen versuchte, hätte uns das Paradies auf Erden ermöglichen können!

Leider wurde ihm diese Möglichkeit verwehrt, da man seine Präsidentschaft immer verhindert hat!!

In treuem Gedenken  
Maria Räuschel

25.8. 2022  
*Zeven  
Germany*

∞

### LaRouche's day of honor

There are few people in the world who, free from the classical theories and ideologies, have a view for the whole of humanity, cultures, states and for societies. Driven by ambition, the desire for power, and greed, the world is divided not only into good and evil, free and oppressed, poor and rich, but also into the knowledgeable and the ignorant. Mr. LaRouche embodies the clear analysis of the processes and people and at the same time offers the appropriate solutions. Solutions based on the pursuit of justice and the concern of apocalyptic processes in the fields of economy, finance, culture and social peaceful coexistence of all earth citizens.

A lifelong, unselfish commitment that has a global safe and livable coexistence of humanity as its goal. That seems to me to be quite unique.

Even if one should disagree on many points, every approach of a political design with its represented humanitarian basic attitude is purposeful.

This is Mr. LaRoche's legacy, knowing that not everything is or seems to be realizable, he is a kind of troubleshooter for humanity and did incredibly great things by showing ways and opened the eyes for many, to their surprise. According to Aristotle, being surprised is already half the solution.

His memory is so extensive that it should be for the next generations a basis for a permanent adjustment and calibration of their own perceptions and political acting.

~ ~ ~ ~ ~

### LaRouche's Ehrentag

Es gibt wenig Menschen auf der Welt, die frei von den klassischen Theorien und Ideologien, eine Sicht für die gesamte Menschheit, Kulturen, Staaten und für Gesellschaften haben. Getrieben von Ehrgeiz, Machtstreben und Gier spaltet sich die Welt nicht nur in Gut und Böse, Freie und Unterdrückte, Arme und Reiche, sondern auch in Wissende und Unwissende. Herr LaRouche verkörpert die klare Analyse von den Prozessen und Personen und bietet auch gleichzeitig die entsprechenden Lösungen an. Lösungen, basierend auf Gerechtigkeitsstreben und der Sorge von

apokalyptischen Vorgängen in den Bereichen Wirtschaft, Finanzen, Kultur und gesellschaftlichem, friedlichem Zusammenleben aller Erdenbürger.

Ein lebenslanges, uneigennütziges Engagement, dass ein globales sicheres und lebenswertes Zusammenleben der Menschheit zum Ziel hat. Das erscheint mir ziemlich Einzigartig.

Selbst, wenn man in vielen Punkten anderer Meinung sein sollte, ist jeder Ansatz einer politischen Gestaltung mit seiner vertretenen humanitären Grundhaltung zielführend.

Das ist Herrn LaRoches Vermächtnis, wissend, dass nicht alles umsetzbar ist oder erscheint, ist er eine Art Troubleshooter für die Menschheit und leistete unglaublich Großartiges durch das Aufzeigen von Wegen und hat für Viele die Augen, zu deren Überraschung, geöffnet. Überrascht sein ist nach Aristoteles bereits die halbe Lösung.

Sein Andenken ist so umfangreich, dass es für die nächsten Generationen eine Basis für ein permanentes Justieren und Eichen der eigenen Wahrnehmungen und politischem Handeln sein sollte.

*Sept. 2022  
Germany*





# Jonathan Thron

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LaRouche organizer since 2011

Happy birthday, dear Lyn!

I am personally very grateful for your work and inspiration. Almost my entire conscious life I have rejected the trend of the vast majority of society to live one's life unclear and confused, as well as without real and big goals – just like that. Thanks to your example, on the one hand I have found my own way, and on the other hand I have understood how to make a really important contribution to human progress. But you would surely say now that this is one and the same. And I think you are absolutely right!

It's really incredibly reassuring to know that crises are predictable and you can act accordingly to prevent them before they happen. This is really valuable knowledge for the whole human future and it is a very solid basis for optimism. Personally, until my university days, I thought that Africa was still so poor because the tribal culture there favored poverty. But how relieved I was to understand that this view is only a lie of the oligarchy! And finally understanding this gave me enormous courage to intervene myself and do my part to expose this lie, overthrow the British Empire and lead the whole world to economic development.

And the future of education will most certainly be significantly shaped by your discoveries, dear Lyn! One can truly only be amazed and inspired at how many great contributions to human progress you have made. Your insight into the fundamental difference in principle between oligarchy and humanism is a very important compass without which one would probably never really progress intellectually. My own schooling and university education was really flat and intellectually dead, which is why I am all the more grateful to you for providing an excellent overview of the philosophical currents of the last 2,500 years.

Moreover, you have understood, as probably no one before you has, that genius is learnable: it depends on free will and on whether one is willing to do the work necessary to achieve it. But if you start this difficult task, you will very soon realize that flying is not so difficult and you yourself will really come alive through this path. In contrast, today's educational system is really dead. And all those who are trapped in it die spiritually, some more, some less, which can be seen, for example, in the high level of mental depression in Western societies. This will all be a relic of

barbaric times, once your ideas and our movement have prevailed! Imagine: many young geniuses and more and more in the course of time. Everyone will then be able to develop his potential to the fullest and thus truly feel and savor the only true human joy – discovery.

Now, in conclusion, a brief comment on what is probably the “most difficult” question in human history (if one is to believe the mediocre thinkers and intellectual cowards of today and the public): What is the meaning of life? You, dear Lyn, have answered it definitively and conclusively: improvement!

In this sense I wish you all the best on your 100th birthday! The fact that you can't celebrate it personally (materially) with us doesn't matter, because in the simultaneity of eternity we are all united – as you've correctly pointed out. May your ideas revolutionize the world and open the way to never-ending progress!

*Germany*



### A Short Note on Lyndon LaRouche

I never liked authority figures. Experience taught me that they usually puff themselves up only to vent hot air.

I didn't understand LaRouche's words at first, although at that time I was coming out of the larval stage of being an academic and I was getting used to the tediousness of mind-knocking philosophical matters. I put aside one of his texts and remembered only that names of people were floating around who were important and of whom I knew a few details. It was only strange that names like Kant and Aristotle lost out so badly by him, while such as Leibniz or Riemann were held up highly.

A few years later, I caught up with Leibniz's statement about the "best of all possible worlds" and decided to go to those people who belonged to his organization and mentioned Leibniz more often than they ate the cookies of the same name.

Some political demands made sense to me on their own (bank separation, fight against poverty), other insights followed *peu à peu* in the course of time (e.g., renewable energies do not work as well as nuclear power).

I eventually joined LaRouche's movement because I experienced a certain fascination for the works of Leibniz and later Friedrich Schiller, political injustice needed to be eliminated, and also the deep fundamental difference between Plato and Aristotle seemed interesting.

With time, I understood one or the other text better and reading his work felt like a guided tour through the Museum of Universal History. But instead of exhibits, the museum consists of countless doors running left and right into infinity of a single corridor. And when I roamed the corridor with him in the form of his elderly appearance, he would ask me enthusiastically and sometimes a bit pushily if I knew these or those secrets hiding behind this or that door. Sometimes I answered yes and sometimes no. My favorite doors – still to this day – are those that I passed by with interest at some point in my life, but never went through because other things interested me more or simply distracted me. In this respect, I can say that this good man served me as a kind of guide full of knowledge in this long museum corridor up to this very day.

Also kind of fun was the only direct encounter I had with him. As a guest at a conference, he was relatively indifferent for me. However, in order not to lower my guard in front of one of his co-workers, who thought very highly of him, I followed her slightly, prompting request to ask him a question at the microphone. I was a little annoyed due to the situation, but nevertheless, I finally thought of a personal question.

I asked something like, "How can I motivate my friends to stand up for humanity?"

While others, referring this later, said somewhat coldly that these friendships that didn't want to stand up for humanity were unfortunately not morally worthwhile, but he replied,

"Show them that you love them."

~ ~ ~ ~ ~

Eine kurze Anmerkung zu Lyndon LaRouche

Ich mochte nie Autoritätsfiguren. Die Erfahrung lehrte mich, dass sie sich meistens aufplustern, um dann nur heiße Luft abzulassen.

LaRouches Worte verstand ich zu anfangs nicht, obwohl ich mich zu dem damaligen Zeitpunkt aus dem Larvenstadium des Geisteswissenschaftlers herausbegab und ich mich an die Mühseligkeit philosophischen Gedankedinge-Klopfens gewöhnte. Ich legte einen seiner Texte beiseite und merkte daraus nur, dass in selbigem Text Namen von Leuten herumschwirrten, die wichtig waren und von denen ich ein paar Einzelheiten wusste. Merkwürdig war nur, dass Namensgrößen wie Kant und Aristoteles so schlecht bei ihm wegkamen und dafür solche wie Leibniz oder Riemann ein hohes Lob erfuhren.

Einige Jahre später horchte ich bei Leibnizens Statement zur „besten aller Welten“ auf und entschloss mich zu den Leuten zu gehen, die zu seiner Organisation gehörten und öfter Leibniz erwähnten als das sie dessen gleichnamige Kekse aßen.

Einige politische Forderungen leuchteten mir von alleine ein (Bankentrennung, Armutsbekämpfung), andere Einsichten folgten peu a peu im Laufe der Zeit (bspw. Erneuerbare Energien funktionieren nicht so gut wie Atomkraft).

Ich machte bei LaRouches Bewegung letztendlich mit, weil ich eine gewisse Faszination für die Werke Leibnizens und später dann Friedrich Schillers erfuhr, die

politische Ungerechtigkeit beseitigt gehörte und auch der Wesensunterschied zwischen platonischem und aristotelischem interessant schien.

Mit der Zeit verstand ich den ein oder anderen Text besser und das Anlesen seines Werkes kam mir so vor wie die Führung durch das Museum für Universalgeschichte. Doch statt Exponaten besteht das Museum aus unzählbar vielen Türen, die in einem einzigen Gang links und rechts bis ins Unendliche laufen. Und wenn ich mit ihm in Form seiner älteren Erscheinung durch den Gang streife, fragt er mich begeistert und manchmal etwas aufdringlich, ob ich nicht jene oder diese Geheimnisse kenne, die sich hinter jener oder dieser Tür verstecken. Manchmal antwortete ich ja und manchmal nein. Am liebsten sind mir bis heute die Türen, an denen ich irgendwann mal in meinem Leben mit Interesse vorbeikam, ich jedoch nie hindurchging, weil mich andere Dinge zu einem früheren Zeitpunkt mehr interessierten oder einfach ablenkten. Insofern kann ich sagen, dass der gute Mann mir als eine Art vollwissender Wegweiser in diesem langen Museumsgang diente und mir bis heute dient.

Auch nett ist mir die einzige direkte Begegnung mit ihm. Als Gast auf einer Konferenz war er mir relativ egal. Um mir aber vor einer seiner Mitarbeiterinnen, die sehr viele Stücke auf ihn hielt, nicht die Blöße zu geben, folgte ich ihrer leicht auffordernden Frage, ob ich ihm nicht doch eine Frage am Mikro stellen wolle. Etwas genervt fiel mir letztendlich doch eine persönliche Frage ein.

Ich frug in etwa: „Wie kann ich meine Freunde motivieren sich für die Menschheit einzusetzen?“

Während andere darauf bezugnehmend etwas kalt meinten, dass diese Freundschaften, die sich nicht für die Menschheit einsetzen wollten, sich leider moralisch nicht lohnen würden, antwortete er: „Zeig ihnen, dass du sie liebst.“

*Germany*



## Leonidas Chrysanthopoulos

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Greek Ambassador ad honorem

Happy Birthday Lyndon LaRouche

We celebrate today your 100th birthday Lyndon by promoting globally your thoughts, your philosophy and your solutions to the global problems of humanity. Your proposals of June 2014 of your “Four Laws” to save the US and the global economy, provided solutions for each phase of the crisis. But unfortunately the IQ of the persons that rule humanity today is very low and that is why one cannot speak of human progress.

However you are always with us either at the Schiller Institute or elsewhere, inspiring and guiding us with your thoughts as we try to save the planet and humanity from a nuclear holocaust.

Once again happy birthday Lyndon LaRouche.

*Greece*



## Roger A. Baldizón

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Economist, Specialist in Development Planning, San Carlos University

Currently, humanity faces not only unprecedented challenges but also a high risk of self-destruction, a situation caused by a very small portion of the population made up of the global oligarchy. It is in this worrisome context that it is necessary to resort to the ideas and actions of such visionaries as Lyndon H. LaRouche, Jr, who, although he is no longer with us physically, has left a legacy sufficiently able to inspire us to have the courage to fight for a better world.

Lyndon LaRouche's ideas are so "different" that we economists have no other option but to detach ourselves from what we learned in universities influenced by dominant economic currents. It is nonetheless disconcerting to see how LaRouche's economic, political and philosophical thinking has been generally marginalized, because of the danger it poses to the obscurantist global elites.

In the case of Latin America, one of the continents most exploited by the great powers, in which the majority of the population subsists even today in conditions of poverty, hunger and inequality, LaRouche's political and economic policies are more necessary than ever. It is absolutely essential that the region be incorporated into the Belt and Road Initiative, successor of the New Silk Road, and advanced economically by adapting and gradually incorporating the ideas of Alexander Hamilton, Friedrich List and Henry Carey who developed the American System of economic development.

There's no doubt that the only way to correct humanity's current course is by understanding and advocating the ideas of courageous and intellectually-honest human beings like Lyndon LaRouche.

*Guatemala*



## Claudio Cellani

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Lyn was famous for his jokes. He used to crack jokes during a public speech, during political meetings and with friends at home, possibly after a *Musikabend* [music evening] and in front of a glass of wine. His punchlines were tremendous, but sometimes he would start elaborating an ironical idea: the first version left you cold; the second made you laugh and the third one would send you to the floor.

Sometimes at the beginning of the eighties, Lyn discovered one of my neglected talents: caricatures. I started drawing very early, like every child, but I soon realized my special attitude when I saw that all other kids would draw a house with the distant end of the roof going up in a straight line from the line of the distant corner of the side wall. For me, it was natural to reproduce that roof line in an angle with the wall, parallel to the line of the closest edge of the roof. A rudimental perspective (without *scorcio*, as the Renaissance painters called it). When I was not playing outside, during infancy and boyhood I kept spending time at home drawing and copying anything not too difficult. Teachers in the elementary and middle school would encourage my talent with good scores (in middle school I got the top score, something [that] never happens in any discipline, and I managed to keep it until the end).

Sometimes I engaged in portraits, with alternate luck. As a young adult, I became politicized and joined the LaRouche movement in 1973. After an experience in building the European center in Wiesbaden, I moved to Rome and Milan, where I led the local intelligence group. Back to Wiesbaden, I became the chief editor of the Italian version of our weekly newspaper, *Nuova Solidarietà*. Someone had the idea for a cartoon and I improvised one, which was immediately successful and published. At that point entered Lyn.

It all started during a conversation with the Italian group on the Italian political situation. At that time, Socialist Party leader Bettino Craxi was rising as a “strong man” figure and was backed by the United States as an alternative to the rule of the Christian Democratic party. We decided to upgrade our campaign against Craxi: Lyn had the idea of depicting him in a cartoon, or a strip, as an epigone of Benito Mussolini. But not in a serious way: Craxi should be portrayed as a “little” Mussolini, a “Balilla” (the name of the fascist youth). “Crasso Balilla” was born.



Lyn gave the idea for the first strip. I rendered as well as I could, and the first strip was followed by a second, a third one and so on, week after week. In the course of time, I improved my rendition of Craxi as a comic-like caricature, and my strips started to be populated with caricatures of other political leaders: Andreotti, Mitterrand, Qaddafi, etc. I do not remember when and why we stopped. For sure, our political attitude towards Craxi changed when he finally became Prime minister. We acknowledged that, with all his concessions in economic policy, Craxi was following a healthy foreign policy endorsing President Reagan's (and LaRouche's) SDI. Eventually, when Craxi became a target for, the "Mani Pulite" investigation and went into exile to avoid incarceration, we defended him from what we considered to be a politically motivated legal persecution. I became acquainted with Craxi's closest friend and official biographer, editor Massimo Pini, whom I introduced to LaRouche. The two got along quite well and eventually Pini provided, through contacts, for Lyn to give a conference at the European Parliament seat in Strasbourg.

As to Craxi himself, before leaving Italy he held a memorable speech in the Parliament, in which he accused all political parties to be part of the same scheme of illegal party financing which his own PSI was accused of. In leaving the plenary room, Craxi handed out to journalists an *EIR* memorandum, entitled "The destruction of a National Economy", saying: "Do you want to know what is going on? Read this". It was the exposure of the famous 1992 meeting on Queen Elisabeth's Britannia, to plan Italian privatizations.

The second phase of Lyn's input in the artistic part of my political activity developed after he got out of prison, in the mid-nineties. This time, it was more intense and lasting, because he started to launch cartoon ideas in rapid-fire, putting me under pressure. He once told me: look, when I write articles, they are more effective with a good cartoon. How can you say no?

Thus, most cartoons I made during the Clinton-G.W. Bush era, published by *EIR*, were commissioned by Lyn, even if the public does not know – because, with few exceptions, I signed with only my name. I thought that by signing with both names people would think that I wanted to make myself important. Lyn never protested for that. Well, now it is time to make justice to it. Lyn was always satisfied with the finished product. I did my best and, although I was no professional cartoonist, I never delivered a cartoon if I was not satisfied with it. Especially, if I judged that the caricature was not good enough. I would consider it a failure if the viewer did not

recognize instantly the depicted person and/or you must write his/her name under it.

True, Lyn's cartoon ideas, even when challenging, were always in the realm of possible. Often I received from colleagues and friends proposals for this or that cartoon, most of which were unfeasible. Most people think that an artistic production flows out “naturally” from the artists' pencil or brush; this is almost never the case. There is a lot of work behind the stuff, hours spent in studying the character, looking for pictures with the best angles, etc. Caricatures are a further development of portraits. A good portrait-maker is not necessarily a good caricaturist. A caricaturist develops a special eye for those features of the character's face that can be exaggerated, at the same time maintaining or even improving the viewers' recognition of the person. A good caricaturist has developed a capacity to accomplish this almost “naturally”, but it is the product of years of work. For somebody like me, who dedicated only some hours a week – mostly the last production day of the newspaper, between Saturday and Sunday – it was more difficult. The experience that professionals acquire in a week, I needed a few months for it.

Thus, given the time and other constraints, I could deliver a good cartoon only if the number of new caricatures involved was limited. In the best case, if it was only one person.

Whereas most people were coming to me proposing cartoons crowded with a dozen of characters, Lyn seemed perfectly aware of the problem and commissioned deliverable cartoons: one character, sometimes two, one idea based on a metaphor or a pun. You can judge yourself, as it is time to let the cartoons speak.

Let us start with Crasso Balilla.

*(Cartoons to come in a future edition.)*

*Italy*



# Nino Galloni

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Economist, former Italian government official

## LaRouche, champion of Christian Economics

A few figures in history have produced such important ideas for humanity and at the same time have been ostracized by vested interests and power, like Lyndon LaRouche, whose 100th anniversary we celebrate today.

LaRouche, American patriot and universal thinker, has left us three years ago; today, we see how his forecasts and his proposals are being vindicated in the good and in the bad sense. On one side, continuation of monetarist policies have brought the Atlantic region to a systemic collapse and very close to a world war; on the other side, an alternative system is emerging, led by men who look at LaRouche as a source of orientation.

Over fifty years ago, LaRouche predicted that the abandoning of the Bretton Woods system of monetary parities and credit would have brought to the final crisis of capitalism. In the following decades, he punctually analyzed the various phases in which the economy of the transatlantic region was drifting towards a final choice: either a new system was established, “a New Bretton Woods”, or the system would blow up in hyperinflation or a chain-reaction of bankruptcies. The 2008 financial crisis fully vindicated LaRouche's forecast and his proposal was suddenly on the table. The establishment preferred to listen to the City of London and to Wall Street, and kept the system artificially alive, making the crisis even worse. Today, hyperinflation is exploding exactly as LaRouche, against the opinion of most economists and central bankers, forecast.

In his last years, LaRouche had pushed an alliance among four powers: USA, Russia, India and China, as the combination of forces that alone would be able to face and defeat the power of the “British Empire”, as he called the colonialist, bellicist and bankrupt alliance between the continuation of the old British Empire through the City of London and the Wall Street faction which has dominated the American establishment since the death of Franklin Roosevelt. Three of the Four Powers alliance advocated by LaRouche are coming together with an agenda based on a new paradigm, alternative to the bankrupt transatlantic system. They are sharing the principles which China's Belt and Road development initiative is based on, and they

are discussing a new monetary system to allow development based on the real economy to expand on all continents.

Lyn's ideas are thus vindicated, but it is necessary that the United States and Europe abandon their geopolitical hostility to the new multipolar world, in order for the latter to be fully successful and avoid that the confrontation ends up in the Armageddon of a nuclear war.

### **How I met LaRouche**

At the end of the 1980s, Emanuele Levi, a friend of my father and a trade unionist with quite radical ideas in monetary matters, with whom I had already published a book entitled *Currency in the Service of Man*, wanted to introduce me to Father Amos Spiazzi, the spiritual advisor of many political figures.

At the end of a long and intense conversation on the economy, Father Spiazzi put a book into my hands, saying: "Perhaps you are the only one who can tell me whether it is sound or unfounded." It was *The Science of Christian Economy* by Lyndon LaRouche, an author whom I did not know directly. On the cover was Brunelleschi's cupola in Florence.

I started to read it somewhat skeptically, but soon I became convinced that it was a revolutionary work, a convincing and deeply scientific one.

My thought went to my teacher Federico Caffè, whom I had lost shortly before; in his case as well, I had first known him through his writings and then personally.

I reported to Father Spiazzi about the beautiful discovery, enriched by the fact that higher dimensions of mathematics and geometry opened very interesting perspectives for macro economics; Father Spiazzi told me that he would act accordingly, but I never heard about the follow-up.

But a few years later, I had the opportunity to meet Lyndon LaRouche on the occasion of an event in Rome. From then on, an over two decades-long collaboration began, with mutual sympathy in shared battles.

During those 25 years, we met many times at events and conferences which I organized in Italy and which he, his wife Helga and other activists organized in various European, North-American and Middle East localities.

We had very amusing and interesting convivial occasions with my father and my mother, during which Helga, Lyn and us shared analyses, evaluations and projects.

On several occasions, our common friend Amelia Robinson was a guest at my house; she got to know my three children, she entertained us with her emotional spirituals, and was able to appreciate our cuisine and sweet red wine, which she preferred the most.

For many young people (and I include myself among them, being 30 years younger than him), Lyn has been a benchmark, first of all in terms of social commitment, and secondly for his teachings that unite science, art, politics, economy and real human sentiments.

Since in the 1990s, I found myself having to deal with the Italian followers of Michael Novak, in what was then the Popular Party – at precisely the time that my father had made the unfortunate decision to leave Italian politics – the friendship with LaRouche and the study of his political and economic ideas were very helpful and comforting for me. I believe that Novak and LaRouche are the perfect representatives of current thinking in the United States. On the one hand Novak, the failure of free market economics; and on the other, Lyndon, the possibility of a planetary revival through new agreements on monetary and financial problems, and the creation of large-scale infrastructure networks which connect Asia and Africa, passing through Europe; the Bering Strait bridge, or tunnel; the magnetically-levitated train along the southern part of Siberia, Eastern Europe and Italy, down to the Messina bridge and the tunnel which will connect Sicily and Tunisia. The free traders and monetarists limit those perspectives based on the existence of available resources; but we say that such resources exist by transforming the current dangerous short-term speculative financial flows into long-term, low-interest bonds, to provide the necessary resources for the programs to relaunch the global economy. Lyndon has continued to point the youth in this direction, concerning the feasibility of agreements, such as the New Bretton Woods, which would open economic and social perspectives that are very different than the financial bankruptcy created by inept governments and the so-called Poteri Forti (vested interests) which, starting in the 1970s, have taken hold of almost all the control levers, but who have shown that they are unable to manage industrial systems and civil life.

My thoughts go to Lyndon and to persons who were better than me: Mattei, Moro, Falcone, Borsellino and all the others who have been in the heart and memory of people like Lyndon LaRouche and my parents.

*Italy*



## Liliana Gorini

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Chairwoman of Movisol, LaRouche's movement in Italy



L-R: Sen. Lidia Menapace, Liliana Gorini, Lyndon LaRouche, Italian Senate, 2008

A dialogue in Paradise

**Piero Cappuccilli** (talking to tenor Carlo Bergonzi): Carlo, did you hear? Lyndon turns 100 years old on Sept. 8th, how can we celebrate his centennial here in Paradise?

**Carlo Bergonzi:** Yes, I heard, it is an important event, and we both supported his campaign for Verdi tuning, you even made a video in his support when he was in jail. I believe a good tribute to him would be *Va pensiero* from Verdi's *Nabucco*; we should organize an angels' choir to sing it. It is a choir of Jewish prisoners in Babilonia, and I remember he wanted it as the anthem of the Schiller Institute. He did know a lot about Giuseppe Verdi, didn't he?

**Cappuccilli:** He certainly did. I was told that Verdi's letter of 1884 about going back to A=432 Hz was found at the Milan Conservatory by the father of an associate of his, who had participated in rehearsals of Mozart's Coronation Mass in his hometown in Virginia. The first time we met she told me that Lyndon came to those rehearsals and told the conductor: "Do whatever is needed, put scotch tape on the bassoons if needed, but go back to C=256 or singers will suffer from today's high tuning." And his chorus and orchestra did. She added also that Verdi's letter at the Milan Conservatory confirmed fully what Lyndon was saying. When I read it I was so impressed that I decided to be part of their first conference on scientific tuning at the Casa Verdi in Milan in April 1988.

**Bergonzi:** I was also very impressed. How could he know about Verdi's fight for what he called "a single tuning fork for all the music world: music is universal, why should an A in Paris be a B-flat in Rome?"

**Cappuccilli:** He did not know, but he was happy to see that Verdi agreed with him, even if it was more than a century before. And this became my fight too. When I sang two examples at the Casa Verdi, in both tunings, music critics claimed that the high tuning was better for me, since I had no problems with high notes. It's true, I am not like "monocorde" baritones who cannot hit a high A, but this was not about high notes, it was about respecting the composer, the key he wrote in and the register shifts of the human voice. But critics do not understand anything, as we both know.

*(Enter Giuseppe Verdi)*

**Giuseppe Verdi:** Are you guys talking about me? I think it's a very good idea to celebrate LaRouche's birthday, after all he did support me. I fully share your views about critics, and I understand Lyndon had his own trouble with the press in his long political career. When I was in Paris a journalist dared to write an article about me in which he said that I had no original ideas, that my scores were ignored by all, and that opera theatres where my operas went on stage were "empty." Fake news existed already in my time, you see. I wrote a letter to my editor Ricordi in which I suggested to ignore that critic, and his Jesuitical criticism of me, since the reality was very different: my scores were going around the world, theatres were full and people requested three encores of the arias he attacked as "insignificant" [see letter below - 1]. I understand the American press attacked Lyndon in a similar way, and I am not surprised at all: if you make creativity the basis of your work, the press will hate you! So, long live Lyndon LaRouche!

*(Enter Dante and Leonardo da Vinci)*

**Cappuccilli:** What are you guys doing here?

**Dante Alighieri:** As Lyndon would say, it is the 'simultaneity of eternity,' we can contribute too to his birthday, even if he lived centuries after us! Or do you think that since I visited Hell with Virgil I have no place in Paradise? I know you singers are often no experts of literature, but you may have read the *Divina Commedia* to its end, it used to be mandatory in Italian schools. I do get to Paradise finally, with the help of Beatrice!

**Cappuccilli:** Of course, I do know women can get you anywhere they want, and Beatrice had very good connections here in Paradise, so I am not surprised to see you. Lyndon had his own Beatrice, Helga, and I had the pleasure of meeting her. Any ideas about how to celebrate his centennial?

**Dante:** Yes. I could recite my poem “Donne ch'avete intelletto d'amore” from *La Vita Nuova*. He was an intellectual and he did understand women. I suppose the *Commedia* is a bit too long for such a celebration, but I could recite the opening stanzas “Nel mezzo del cammin di nostra vita...”. How about Canto XVII, where usurers and speculators are covered by flames because they sinned against God and nature making money out of money instead of labor? I am quite sure Lyndon would like to see a few speculators like George Soros or Klaus Schwab in that third circle of *Inferno*. It is because of them that wars are started.

**Leonardo da Vinci:** I fully agree. I could paint a portrait of LaRouche, he had a very noble look, I can imagine him in the Italian Renaissance, he would have fit perfectly. Nor am I surprised that he was in jail. They put me in jail too, when I studied the vocal cords for my treatise *De Vocie*, on the human voice. They got everything I wrote wrong (“intendono ogni cosa per lo contrario”). Great thinkers often end up in jail, because their ideas are too much for the oligarchy. You can put in jail the man, but not his ideas. He gets 100 years, and his ideas are still discussed and proposed all over the world, as are my works. They destroyed my treatise on the singing voice, scattering it around and giving parts of it to the British, but they could not destroy all my paintings and inventions, they are admired to this day and shall be in the future.

*(Enter Flaminio Piccoli and Lidia Menapace)*

**Lidia Menapace:** What a distinguished meeting! The best minds and best singers of Italy together, what's the occasion?

**Carlo Bergonzi:** We were discussing how to celebrate LaRouche's 100th birthday here in Paradise.

**Lidia Menapace:** Lyndon is 100 already? I always thought of him as a young man. We have to throw a big party, what an important event. When I invited him to the Italian Senate in 2008, I immediately understood what we shared not only many ideas, but also many experiences, since we were the same age. I passed away one year after him, so I am among the freshmen here in Paradise. After his hearing at the Senate Defence Committee, we had lunch together in Rome, and we made fun of all those “youngsters” in their 60s who did not understand history. I liked a lot his sense



of humour, it is very important in a politician. Today's politicians in Italy are a disaster: totally ignorant about everything, history, science, music, literature, one wonders if they even know Dante or Leonardo da Vinci (no offence to both of you).

**Dante and Leonardo:** None taken.

**Lidia Menapace:** With Lyndon I could speak about science, history, poetry, music, and he knew a lot about everything! As I wrote to Maria Elena Boschi, minister in Renzi's government, she should go back to school and learn something about history. I was in the Italian Resistance, I cannot stand people who do not know what they are talking about. To tell you the truth, I am quite happy to watch what's going on from up here, I could not stand to see European governments support the neo-Nazis in Kiev!

As to the celebration for LaRouche's birthday, I could sing a partisan song, *Bella Ciao*, I know it is not Verdi or Mozart, but I am sure he will like the gesture! We have a war economy and a new fascism coming up, a new Resistance is needed!

**Flaminio Piccoli:** I share Lidia's view about Lyndon, I also had the pleasure of meeting him often at the Democrazia Cristiana in Rome, and I was truly impressed by the fact that he knew more about Italian history than Italians. We had long talks about everything, economics, politics, history, the British and their terrible influence over Italian and European politics. And we exchanged a lot of jokes, as Lidia said, he always had the right joke and he loved mine about "Le Sorelle Bandiera" in the Christian Democracy (few people will remember *Le Sorelle Bandiera*, it was an Italian drag queen trio back in the 60's, and we gave this name to three Italian politicians in the Christian Democracy. (I will not name names, one of them is still alive, you name the sin but not the sinner.)

How to celebrate Lyndon best? I could read a speech of Aldo Moro about honesty in politics, a rare thing these days. After all, I am here with a former communist, Lidia Menapace, we are finally realizing here in Paradise the "compromesso storico" Moro tried to achieve with Berlinguer.

And in the name of all Italians, I wish you happy birthday, Lyndon!

## Note

(1) Lettera di Giuseppe Verdi a Ricordi  
Bologna, venerdì 4 ottobre 1850

Caro Ricordi

Ho letto tutte le tue lettere, gli articoli che m'hai mandato, ho ponderato sulle tue ragioni, ma io non risponderai nulla all'articolo Fetis. Del resto se tu vuoi rispondere fallo in tuo nome ch  io non ci voglio entrare per nulla. La citazione della mia lettera, bench  abbia un senso differente dalla mia,   espresso [sic] in modo che non mi offende. L'azione   sconveniente, gesuitica, infame verso di te, ma io non risponderai con un articolo - Nell'articolo d'Escudier bench  vi sia troppa collera vi sono per  delle verit  che tu non capirai tutte perch  non sei forse a giorno bene di tutti i raggiri di quella coterie che s'aggira perpetuamente attorno all'Op ra. Il Vacarmini scambiato col nome di Rossini si cita ancora a Parigi quando si vuol mettere in ridicolo le critiche passionate. Tu sai cosa vuol dire Vacarme in francese. Se vuoi infine ti dica la mia opinione sul merito reale dell'articolo Fetis ti dir  che si poteva fare ben meglio. Si poteva provare di pi , dire un po' meno bugie, e non contraddirsi tanto - Egli m'accusa di mancanza totale d'originalit  e d'idee, e pi  avanti dice che ha visto nel tuo archivio centinaia di spartiti morti appena nati per mancanza di idee. Se questi spartiti mancanti d'idee sono caduti, come st  che i miei ugualmente mancanti d'idee girano dappertutto. Le grida!! un po' di pudore Sigr Fetis. Poi   falso che io trovo l'effetto soltanto nelle grida. Non so se il Duetto ed il Sonnambulismo del Macbet siano belli ma so che producono un effetto non comune perch  non   mai stato comune in nessun tempo ripetere i pezzi e tre e quattro volte. Ebbene! Dove si grida? E l'ave maria? ed il Duetto tra padre e figlia della Miller? ...et...et...Il confronto delle pagine fra me, Bellini Donizetti e Rossini non   che un gioco di parole falso e puerile. E in quanto poi al gridare d'Italia, ed al cantare di Parigi   cosa da far ridere i sassi. Ed il Sg.r Fetis si chiama un critico? ... Con troppa mala fede sostiene che i teatri sono deserti (sebbene jeri sera qui c'era una prova ben contraria) ma le citt  pure son deserte: perch  non dire in coscienza la causa? ...Ma buona notte al Sgr Fetis!!

*Milan, Italy*



## Carlo Levi Minzi

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Concert pianist

On the occasion of Lyndon LaRouche's 75th birthday I wrote that I was stunned by his ability to gather the best people around him and to stimulate them to produce their best. On that occasion I used the German verb "anregen" which can be roughly translated in this way. As a result of this he gave me the big opportunity of meeting Norbert Brainin, leader of the Amadeus Quartet, whom I had a fifteen years collaboration with giving concerts and recording CDs. Because of this I will be grateful to him for the rest of my life.

He was a great economist: already in the early Seventies of the last century, namely some fifty years ago, in the path of Karl Marx, he had predicted the collapse of the Western economy and tried to prevent it from happening.

Unlike many Americans he was a cultivated person with interests in various fields such as philosophy, literature, fine arts and music. This is why he succeeded in attracting and impressing so many people and became a friend of some of them.

He was lucky to live a very long life, but unfortunately nobody lasts forever. We will miss him.

*Milan  
Italy*



## Chris Pope

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Lecturer of Political Economy, Department of Commerce,  
Fukuoka University, Japan

Reflections on Lyndon LaRouche from an upcoming political economist.

My contribution today is probably unique in the sense that I have never met Lyndon LaRouche and simply did not know him as a person. For this reason, I felt unqualified to speak about him, but nonetheless I decided to contribute to this Festschrift what I hope is a fresh perspective for people to consider. Of course, there are undoubtedly many people today who have offered highly thoughtful insights and vignettes about the man himself which I cannot provide. Indeed, my first encounter with Lyndon LaRouche was a hit-piece online that warned that one should not listen to the economic theories of Sergey Glaziev because of his association with Lyndon, who they labelled a “fascist”. Naturally, upon reading such a pathetic attempt to patronize people’s intelligence, I decided to read extensively both LaRouche’s and Glaziev’s work, and judge their work for myself. So my contribution today will discuss how I found his work and my assessment thus far in my education of this unique tradition of political economy which LaRouche called the “American System”, and his contribution to it.

First, I am from England, from a traditionally Methodist part of Yorkshire. I would not describe myself as an “intellectual” in any stereotypical sense and do not know where my future lies. My education has been broad and was first centered on linguistics. Understanding that language acquisition is far more effective when undertaken at a young age, I had a theory that my education would be best served learning as broadly as possible while I am young, as acquisition of knowledge (what is sometimes called “fluid intelligence”) will diminish as I grow older. Essentially, the thinking was, learn as much as possible now, then use my own rational faculties which won’t diminish to refine it later. It was midway through this process that I realized that not all that I was told to be fact could possibly be true and so I sought to put down textbooks and read the classics and the maligned books of ostracized detractors to the academic orthodoxies. I have made mistakes and believed falsehoods as a result of this education. Only a fool could believe it could not happen to them again. But the pursuit for the truth is what led me to search for heterodox views and methods in economics and other disciplines.

At the same time, I have always been someone that has appreciated the goodness of people. Seeing the kindness in people is something I cherish because it is a source of real, meaningful happiness, because also it teaches you something very valuable: the worth of people, whoever they are, whatever “status” they are purported to have, and hence your own value too. I have lived abroad in several locations for a reasonable amount of time, and this is nonetheless my abiding impression of people. Nonetheless, despite what I had observed growing up in my hometown, I had to reconcile this perspective with the obloquy and derision of the working people of my hometown for their opposition to the Thatcher government of the 1980s and their demand for simple dignity. Upon attending university, I found that this derision of people was reflected in highly misanthropic views of man that was the common denominator of the epistemologies of various philosophical schools. On reflection, I think this, and an understanding that – contrary to the absurdities of conventional social scientific discourse today – truth is not defined by opinion, is why I believe that you should hear anybody out and decide for yourself the worth of what they said using your own capacity to reason. “Poststructuralists” and “critical theorists” may have a different view, but the vast majority of people agree with me on this because it is common sense.

With a viewpoint like this, it is natural that the Neoplatonic tradition described by LaRouche resonated with me so much. In a place that is often derided as a charmless, “post-industrial” town, the people were nice and decent to me nonetheless. This is true for everywhere else I have gone and they weren’t nice because their wage depended on it or any other ludicrous materialistic notion: they were nice because they are moral and choose to be that way. However, as stated, my formal education introduced to me to various schools of thought among various social scientific disciplines that were principally in philosophical unison with what LaRouche terms “radical liberalism”: the presumptions being that man is a cold calculative machine or otherwise an animal, a slave to his impulses, whose biochemistry must be managed or else, and, in Shakespeare’s terms, that the earth is infested with these “fragments” to the body politic and the Biosphere. I detested this misanthropic view from the start. If you think the Earth is overpopulated, then by all means nobly lead by example and become the change you want to see in the world. But you have no right to say others cannot live. Having applied the worldview from what I had read to life as observed in the real world and to my hopes for the future, I saw a huge disconnect between these misanthropic claims and the virtue of people which is obvious if one just looks. At the same time, however, I could see its logic at play

within everyday life in England. A fervent, almost religious consumerism, increasingly promoting of a materialistic culture of vacuous escapism through consumption and biochemical management.

To put it simply, the things I read in books and watched on TV were not a fair account of the people within my community and who we actually are, but not only that, I felt that these views were actively doing these people harm and attempting to operate as a “self-fulfilling prophecy”. To put it simply, if you keep telling a child that he is no good, the child will probably end up believing it despite the fact that it is wrong. If you keep telling a child that the solution to her problem is a release of dopamine to overcome biochemical abnormalities in the brain, “faulty wiring” or that identity issues are the cause then she is probably going to believe it and end up relying on harmful substances, procedures, and practices fraught with risk to one’s development, physical and mental health, and quality of life. If you tell a people that they are “useless eaters” that contribute nothing and, for some reason, it is also their fault even though their political order ensures they have no means to change it, then some people, out of guilt, may end up believing it. This, in no short order, is psychological abuse and designed to sow the seeds of social disorder and isolation which, unfortunately, many, including children, are suffering in various wholly intolerable manifestations today.

LaRouche’s account of Neoplatonic Humanism against what-he-calls “Neo-Aristotelianism” was intriguing to someone who had wrestled somewhat with the philosophical differences between Plato and Aristotle, if only at a shallow level. But most important were LaRouche’s policy proposals. Despite having read highly critical articles about him, I was resolved to determine if what LaRouche said about the political economy and about the seminal significance of Riemannian physics is true or not on account of the fact that his policy proposals, addressed below, appeared perfectly reasonable and should be open to debate. Furthermore, his claim that his approach to economics is objective and provable, renders any attacks, true or not, on him personally as ad hominem and entirely irrelevant to his contributions to the discipline, in a strict sense. Let us be adults. Let us hear what he has to say. I had naively thought that this is what any truth-respecting person would do: Listen to anyone who has something to say and use their own faculties of reason to determine if they have said something that is true and has merit, but it is this compunction which post-structuralism and critical theory, as it is understood today, either denounce as impossible or openly mock. LaRouche’s proposals have generally been

to return to the Hamiltonian system of national credit creation for productive purposes and to employ protectionist measures as propounded by Jean-Baptiste Colbert, Mathew Carey, Henry Carey, Friedrich List, Erasmus Peshine Smith and others, in order to protect the industries most amenable to long-term, productive growth. Importantly, LaRouche emphasized that what accounts for “progress” of the human species has, broadly-speaking, been increases in the energy-density of modes of production as it is through this negentropic form of growth – what LaRouche calls “actual growth” – that allows for both rising profits and incomes across households without inflation.

Modern day political economists typically denounce the idea that economics can be linked in any consistent manner to physics as a discipline. Most economists either deny this to be the case and construct mathematical/computer models that are inconsistent with basic economic facts that anyone can make through observation, or simply lament the impossibility of such an undertaking due to the mystical, incalculable volitions of the individual. For the former, the view of dispelling politics from economic discussion for scientific objectivity is understandably appealing while for the latter, perhaps more jaded economists, the view of bringing it back into discussion seems unavoidable. Classical economists of what LaRouche called the “British political economic tradition” have sought to reduce economics to sweeping statements about monetarism or to notions that macroeconomic understanding can be extrapolated from the knowledge about the firm, the family business or even the individual himself. The social ramifications of these views can hardly be understated but, despite the fact that they are playing out in real time, they are seldom discussed. Perhaps more importantly, these theories typically overlook the productive capacity of mankind and its role in what Vladimir Vernadsky called the Noösphere, which highlights the relationship between man as a species capable of collective innovation and creation with the material conditions of the Biosphere by dint of technological progress and man’s noetic capacity for scientific hypothesis through empirical generalization.

As decades of deindustrialization and speculative quantitative easing will surely show, reality, in fact, matters and so economics should strive to grasp it rather than explaining inherently political consequences as unavoidable, apolitical or natural and therefore just, as a sleight of the so-called “Invisible Hand”. LaRouche made such an effort to dispel mysticism from political economics and he sought to do so in a scientifically rigorous and consistent manner. For this reason alone, his ideas should

be taken seriously and met with genuine academic engagement. However, the views are revolutionary in nature (as all good science tends to be) because they not only imply a wholesale change in how one approaches economics, but also explicitly asserts that this can only be achieved by challenging conventional academic currents in physics and geometry. LaRouche emphasized the need to apply the mathematical physics of Bernhard Riemann in order to analyze the effects of technological progress in an economy, chiefly in terms of energetics of the composition of capital formation within an economy. The implications are profound because, with the application of Riemannian physics of a multiply-connected manifold to the question of economic growth, LaRouche was able to demonstrate, in typical Neoplatonic fashion, that there is no divide between scientific objectivity and respect for human dignity when it comes to economics because it is the elevation of the standards of living that is both the goal and, when organized productively, the means of attaining it. In LaRouche's words, both "necessity (lawfulness)" and "freedom (creative innovation)" are demonstrably compatible.

This is something I found myself wanting to learn more about. Not only because of the scientific intrigue, but also because of its implications in principle. The Neoplatonic view that every man, woman and child should be treated with dignity, that they have a right to the truth and an education that will raise the standard of living for everyone, is surely principally agreeable to anyone who sees themselves as part of a greater picture called human civilization. The American System approach of focusing on sound money (including fiat for productive ends at the national/ domestic level under certain conditions); producing manufactures that are useful to people; technological progress through capital formation which raises labor productivity; a system of distributing wealth to cultivate innovators both in science and in art to drive further elevation; and the construction of a developmentalist multipolar world based on mutual respect, regional integrity, and technological progress through transfer – this is not something to cynically overlook as a "pipe dream" given its historical precedents and objective necessity. We have a choice as people to rise together and support each other or to believe that our problem is rooted in our very existence, that our very nature is bad and so we must be managed for order's sake. The latter Hobbesian view may seem ridiculous when stated outright and therefore immediately rejected by some. However, this is the fundamental tenet of the feudal system supported and endorsed by technocratic and oligarchic groups today and many claim outright their intention to use technology to



achieve those ends. It is a rare opportunity to take these people at face value, giving that they are now saying it to your face.

How then could it be seen as a waste of time to endeavor to understand the American system and its historical development, including the works of LaRouche, given its emphasis on the dignity of people and the importance of their own sovereignty? My experience up to now has taught me that conventional politics of the West ardently believes the very opposite when it comes to mankind. And it is this oligarchical belief system – that the lower classes, the majority of people, are naturally undeserving or inferior, are “unpeople”, subhuman, basically livestock but less useful – that has torn communities apart, forced people into insufferable conditions and disenfranchised people from their pursuit of happiness and ancestral heritage across the world. No moral person should find this worldview to be tolerable because it hurts those who cannot protect themselves and it hurts those yet to be born that, if a worldview like this is accepted, do not even have a chance at life. No person with love for people could possibly tolerate this if they thought it through. For this reason, an economic theory which endorses dehumanizing people is not fit for purpose and also has no scientifically demonstrable foundation.

Therefore, the claim made by LaRouche and others who I have found time to read including Alexander Hamilton and Henry C. Carey that the truth will emancipate people from this kind of exploitation because it is a necessary condition of technological progress which elevates standards of living, is deserving of respect and serious academic engagement. What LaRouche contributed to this school of thought was his attempt to interpret the effects of technological progress by using Riemannian physics to elaborate transformations in economic matrices detailing the flow of input and output from one industry to another. Input-output models have also been the subject of work from economists such as Piero Sraffa and Hyman Minsky, but based on different economic philosophies rooted in the works of David Ricardo, John Maynard Keynes and Joseph Schumpeter. The unique contribution of LaRouche was to embed it in European “Continental Science”, specifically the physics of Bernhard Riemann, and outright reject models based upon the debunked mathematics of Bertrand Russell (cf Kurt Gödel) and the physics of James Maxwell, Rudolph Clausius and others. Riemannian physics is based upon an entirely different understanding of space which defines the universe as a collection of nested manifolds where all subspaces interact efficiently but where the existence of one subspace cannot be determined from the standpoint of the characteristics of another.

Equally, the idea that one could characterize the macroeconomy by examining individual cases as a representative microcosm, is palpably absurd.

The notion that without technological progress, the economy will cannibalize itself is unfortunately playing out in real time and appears to have been carried out by design, but even if not the case, it has been carried out to such a degree of ineptitude that any rational Court of Justice would treat as equivalent to connivance anyway. What follows is unknown but LaRouche's influence has not been altogether ignored. Traditionally non-aligned countries in the "developing world" and China, India, and Russia appear today to be moving to a new international financial order based on the suggestions of LaRouche and the work of Glaziev who now holds an influential role within the Eurasian Economic Union, as well as others. Meanwhile, China has engaged in the international financing of developmental loans based on a stakeholder model as opposed to overt conditionality. The difference in outlook ostensibly being that "if you profit, so do we" as opposed to "if we can make it so that you can only service the interest on the debt, then we own you". At the same time, under Xi Jinping, China has launched an enormous infrastructure development project called the Belt and Road Initiative, which aims to reinvigorate the ancient silk roads and possibly even realize conceptions of a World Land-Bridge, shared by visionaries such as Abraham Lincoln and Sun Yat-Sen. Whilst LaRouche discussed world economic development in terms of the so-called "Volcano Theory," it has been understood similarly in East Asian countries such as Japan as a "flying geese" model. Similar to an actual skein of geese, however, those countries at the front of the pack must rotate with others perpetually if they are going to make it to their destination, and this is done through exporting advanced productive technology to developing nations such that the acceleration of technological and scientific progress elicits rises in the productivity of labour across the planet. Overtaking and leapfrogging advanced nations in certain sectors will indeed take place but can be stymied or even overturned due to geopolitics, as any economic historian of East Asia knows painfully well. LaRouche's message, similar to developmentalists before and after him, is that economics is in fact win-win in the sense that wealth derives from increases in the productive powers of labour, and the most expeditious and "sustainable" means of increasing wealth is for countries, "developed" and "developing" alike, to combine sectors and work together to allow advancements in technology to restructure the composition of the labour force across the planet and lift people out of poverty without the threat of a depression down the line.

This is why developmentalist projects such as the Eurasian Economic Union and the Belt and Road Initiative induce hope and optimism, despite what reservations and concerns may exist over their developmental trajectories. To restate it, it is because these infrastructure projects are designed not to be competitive but complementary, and thus consistent with the nature of true multipolarity. The world is undergoing a tremendous crisis, not all of which has been touched on here, but its roots are based on a Malthusian deception, perfidy and fraud, its consequences are near unimaginable in scale and will impact on our future in profound ways. LaRouche placed his economic ideas within a movement towards an Age of Reason, where raising educational standards and technological progress are a collectively held endeavor, which unifies mankind around the central goal of leaving a better society with more opportunity for freedom, the pursuit of happiness, and wealth for the generations to come. Not only has this been the view of renowned scientists and academics across the planet from Socrates and Confucius to Wilhelm von Humboldt, Gottfried W. Leibniz, Vladimir Vernadsky, from poets, composers, artists and writers such as Chaucer, Marlowe, Shakespeare, Dante, da Vinci, Schiller, Beethoven and others, from politicians such as Abraham Lincoln to activists such as Martin Luther King, it is a desire and wish of almost every person on this planet who wants peace, togetherness, freedom and prosperity, and to see their efforts enjoyed by the next generation of people to whom we bestow this planet and our ways of life.

LaRouche's contribution to political economics has been applied across the world, but nonetheless deserves more attention. One hopes that when the obscenities of the current system are exposed as Western economies collapse, there is a heightened demand to reconsider heterodox views within academia not only in terms of political economy, but in other disciplines and within academia as a whole to rigorously map out the role of science and mechanisms for ensuring financial transparency and integrity as a system of open debate and pursuit of emancipatory knowledge. The American System of Political Economy has a track record and also generally advocates a policy menu that could save nations from the gaping abyss into which they are not only falling, but actively driving themselves due to frankly astoundingly fatuous and pernicious policy-making. There are two dynamics as we speak, one is the collapse of the current paradigm, the other is the rise of a new one. No-one debates this collapse anymore. Rather, it is what this new paradigm entails that is the topic of discussion among a wide number of political and technocratic, epistemic groups. While there are many groups that subscribe to the misanthropic view of man, supported by the "convenient lies" generated by pseudo-science and

maintained through insidious censorship, there are those that have the opposite view of man – who generally wish to listen to all sides of any debate. These people tend to view our destiny as shared on this planet and to see the raising of standards of living, quality of education and material and spiritual abundance as not only a moral incentive, but also as the only route we can take based on our scientific knowledge of who we are and our role on this planet. LaRouche’s contribution was to this drive for enlightenment.

For all the fear and division that exists in the world today, the hopeful and realistic notion that the best chance for mankind comes from our working together and the advancement of science in an age of reason cannot be cynically rejected. Our ability to overcome adversity lies in our togetherness and a respect for the truth. While the future is unpredictable and the internal politics of any country highly convoluted and complex, this motivation for realizing our shared interests and knowing the truth is what drove great individuals in the past and it will continue to do so in the future. Not only is it why many have contributed to this Festschrift today, it is what connects us to those who have gone and those who are yet to come – a bond that is entirely sacred and informs us of our role on this planet.

From what I have read by LaRouche himself, he himself saw this as an important duty and had sought to demonstrate its validity scientifically and to find ways to implement policies that would demonstrate its validity practically too. Both science and history, and not politics, will ultimately be the judge of LaRouche’s work. It is the efforts of all people hopeful for an Age of Reason of freedom, social cohesion and peace that will work to ensure this day arrives sooner rather than later.

Although taken out of context, I am reminded of a brilliant line from Shakespeare in his 123rd Sonnet:

This I do vow and this shall ever be.  
I will be true, despite thy scythe and thee.

Know the truth and be true too in spite of everything else. This is a test of character, in fact it is the only test of virtue that truly exists, and our own nature is why enlightenment is not only an ideal but also the only viable option for mankind.

My deep gratitude for the opportunity to contribute to this very special occasion.



## Nestor Oginar

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On the occasion of the centennial of the birth of Lyndon LaRouche

A glimpse at an image of integrity in the broken mirror of our decadent world.

I met Lyndon LaRouche in 2001 during Labor Day Annual Congress of the Schiller Institute in West Virginia.

I led a large Macedonian delegation on this occasion and delivered a speech on the War which at that time had been raging in Macedonia because my homeland had been attacked by Albanian UCK terrorists with the logistic help of NATO.

In my speech I tried to alert the international audience of the fact that Macedonia needed international help in order to save the sovereignty of the land from the brutal plans for her destruction by the architects of the geo political strategy in NATO.

I was very grateful for the warm reception I received and especially by the brilliant response that Lyndon LaRouche gave.

We met thereafter and had a fruitful conversation regarding Macedonia and the events of the world.

He struck me as an exceptionally forceful personality, a master of keen insight and power in the political process with a boundless conviction for social reforms in the United States and his intent to fulfill the promise of the Bretton Woods. He was bold, daring and outspoken more than any other person I had ever met. When we parted he gave me one of his books titled "The Science of Christian Economy".

I still consult its pages and remember his memorable words:

"This poor but precious civilization of ours could yet be rescued from what may appear to many more and more than often the accelerating onrush of an apocalyptic downfall." His powerful and prophetic words still haunt us, now more than ever and his ideas have never died in the hearts and minds of the people of the world.

For me those are the ideas of cosmopolitanism and humanism as opposed to globalism, xenophobia and political, economic and military hegemony perpetuated by the West.

Dear Friends,

On this solemn occasion as we celebrate the memories of the great politician, thinker and economic philosopher I urge you to embrace and disseminate them as much as we all can.

I believe, as Lyndon LaRouche did, that we can be still a part of a World Order which is incomparably better, human and pragmatic than the one in which we live today with systems of values that put profit and gain of the few before the welfare of the many.

Let us all re-examine the very nature and function of the various organizations such as NATO, Wall Street, The Economic Forum and many more and rise against their greed and insensitivity by joining the fight for a better world for all mankind.

I'm certain that Lyndon LaRouche would expect from all of us to keep the flames of his ideals and principles forever alive.

*Macedonia  
New York  
U.S.A.*



## Juan Castillo Valerdi

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Former PEMEX worker and LaRouche organizer

Yes, 50 years ago I read some of Lyn's writings, and I remember the first one: he was talking about his debate with one [Abba] Lerner, a guy who defended the thinking of the order established by Wall Street. Lyn, on the other hand, explained how to oppose that system of looting with technological progress. Similarly, I got a hold of a document published in *The Campaigner* magazine, published by the LaRouche movement in the United States which refuted Sir Isaac Newton's ideas, which was titled "About Three Body Interaction." I felt very motivated by Lyn's teachings and committed myself to going out on "deployments," until I got to the point of creating a local of the LaRouche Movement in the City of Puebla.

*Puebla  
Mexico*



## Bolívar Téllez

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Professor, attorney and notary public

How did I come to know Lyndon LaRouche? It was 2013, the year I began to connect with a Nicaraguan friend who had traveled to Poland to study medicine at the end of the 1970s and had stayed there to live after graduation, marry and start a family with a young Polish woman. His name was Pablo Roberto Tellez Garcia, a Nicaraguan like me. Since 1977, we had had no way of connecting with each other, but after exchanging information about our families and friends in common, he sent me a mail with a link to a video of Lyndon LaRouche about whom I knew nothing.

After opening the link and starting to watch, my first impression was one of surprise. I had never heard an American intellectual with such profound ideas and principles make proposals to improve U.S. relations with other nations of the world, to change the world financial system to one based on physical economy and that the United States should assume a commitment with other nations to end wars, injustice and seek peace and stability.

A big surprise to me!

I continued to watch other of LaRouche's appearances on the internet in which he discussed his high-level ideas. I was also surprised that he so openly criticized the Federal Reserve applying solid arguments with a scientific methodology and feasible proposals; and he also foresaw the U.S.'s economic and financial crises which would affect the world banking system – the 1973 oil price rise, the 2008 Lehman Brothers crash and mortgage meltdown.

For the first time, I heard his criticism of President Richard Nixon's wrongheaded decision to remove the dollar from the gold standard, putting an end to the Bretton Woods agreement of 1944. He also criticized those U.S. elites who took control of the U.S. government's instruments of power on behalf of their corporate policies.

Why? Lyndon said that Nixon's decision "would affect the physical economy of the U.S. leading to the economic, political, social and moral crisis we see currently in global society."

Wise words! What a vision, way ahead of his time! For the first time I heard of Glass-Steagall. What is that? It's the U.S. banking law of 1933 that was eventually also



overturned, but whose reinstatement Lyndon proposed in order to save his country and the world from the financial catastrophe we are living through today.

Later I learned that he was accused, sued, put on trial and jailed – a total paradox concocted by the elites just because Lyndon told the truth. No evidence was ever presented – he was always innocent. They tried to destroy his political reputation but could never do it. Today, I feel honored to have known him better and shared his ideas for a better world for all human beings.

Thank-you Lyndon LaRouche! Your legacy is eternal and soon your vision of a world that you foresaw more than 50 years ago will soon become reality. That's why it is imperative to restore the reputation and name of Lyndon LaRouche, because of his unvarnished integrity as an intellectual and politician who is respected as few in the world are today.

*Managua  
Nicaragua*



## José Antonio Benllochpiquer Castro

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University Professor and Vice President of Peru's Christian Democratic Party

From the first time I came into contact with him in the 1980s, Lyndon LaRouche had a very big impact on me because of his intelligence and courage.

No one else had written about the economic and political history of the world so thoroughly, nor had anyone dared to analyze and publicize the mode of domination that large power groups have used historically, dating back to antiquity, all unworthy and even bloody.

And his courage deserves even greater recognition, because over these recent decades every effort was made to impose Malthusianism in every possible way and at whatever cost, and for this LaRouche risked his life and went to jail.

Only he could offer the world the dignified, scientific, intelligent and comprehensive solution that humanity deserves – both physically and financially. It is he who has made the greatest theoretical and operative contribution to the science of economics in recent decades. Thus, I pay profound homage to Lyndon LaRouche, one of the most brilliant men to live in recent centuries.

*Peru*



# Alembert Pacora Cupen

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Civil Engineer

In homage to Lyndon LaRouche.

Over 40 years ago, when I was about to retire from my job as an executive at my country's Development Bank, a pamphlet with the ideas of LaRouche reached my hands. I had only to learn of the beauty of his philosophical and economic conceptions to join in the task of disseminating his ideas. I became a teacher, albeit a very primitive one, of Platonic geometry, especially for the children who came to the offices of the Schiller Institute in Lima.

The beauty of your ideas and proposals are more necessary than ever for my Peru and for humanity. Thank you Lyn.

*August, 2022  
Lima, Peru*



## Herman Tiu Laurel

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### Lyndon LaRouche: Prophet

My memory of Lyndon LaRouche goes all the way back to '90s when after a six-year stint as administration of the UN-GOP (Government of the Philippine) Philippine Refugee Processing Center I dedicated myself to understanding the conditions that create war and peace in the human community.

I was introduced to the LaRouche Movement by Butch Valdez, the senior LaRouche associate in the Philippines and from thereon I pored through the various publications of the group.

In 1997 I finally came around to accepting an invitation from Mike Billington through Butch Valdez to attend the LaRouche conference. I think it was at Dulles Airport that I disembarked at and I was picked up by Gail Billington and driven through the freeways and brought to Richard Freeman's residence where I would stay the week while attending the classes and the conference. In the car the news reports were airing and the announcement came that Princess Di has died in a car accident had arrived on September 1, the day after Princess Di's "assassination" on August 31, 1997. It was a puzzlement to me at that time that Gail Billington reacted with suspicion to the news and explained a lot of things I hadn't known then about the British monarchy and the problems of the world. As the week passed and I attended several LaRouche classes I came to understand more of what Lyndon LaRouche and his vision had achieved in enlightening the world.

The big day came and the LaRouche Conference was underway, I entered the large conference hall with maybe a hundred others listening to Lyndon LaRouche at the lectern speaking and then answering questions. After the speech or lecture I couldn't even approach Lyn with the many people milling around him engaging him with endless questions. I promised myself I would meet Lyn personally and shake his hand, and engage him in a one-on-one discussion someday but the schedule was hectic and pretty soon I had to fly back to Manila.

Back in Manila and working I carried Lyn's message to my audiences in the Philippines, over radio and in my newspaper columns: Lyn's analysis of the British Empire's dark designs on the world in general and the developing world in

particular, of which the Philippines has long been a crucial target, the warning about the impending New Dark Age if the British machinations behind US world hegemony were not stopped, and the hopeful message of LaRouche and Helga's Eurasian Land-Bridge Project.

For me one of the earliest tests of Lyndon LaRouche's theories was also in 1997. In July of that year George Soros had attacked the Thai Baht and the fire has spread to the rest of Asia. After Thailand was hit by the crash of the Baht I hosted a media forum (which I had weekly for over a decade) and had the finance secretary of then President Fidel Ramos, Bobby de Ocampo, to face the public and answer the questions on how safe the Philippine Peso was from the financial contagion.

Secretary Bobby de Ocampo touts himself as a London School of Economics graduate in economics and a Banker of the Year awardee (which I later learned was paid for through Burson-Marsteller PR agency), and with his credentials he pontificates on financial theories. De Ocampo assured the media and the public that the Philippines was fully insulated from the aftershocks of the Thai financial debacles which had already spread to South Korea at the time of our discussion.

I cited the warnings of Lyndon LaRouche, which I had just been reading in the *Executive Intelligence Review (EIR)* that no country in the region would be spared if it did not, like Malaysia at that time, institute currency and capital controls. De Ocampo brushed all this aside. A few days after our media forum the Peso crashed from P26 to the US Dollar to P46.00 to the US Dollar representing a loss of P20 or almost 80% of its former value.

The cooperation of the LaRouche Movement with China and its vision of the New Silk Road, its Belt-and-Road Initiative (BRI) and its multifarious projects leading to a Multi-Polar World is a historic milestone in bringing the globe together in what I call the "Forever Peace" project. With this clarity of vision for Mankind's permanent peace and prosperity Humanity can now truly fulfill its mandate of creating that "Community of Shared Future" and devoting its creative energies towards economic upliftment of all Mankind and engagement with the Universe.

*Philippines*



## Philippine LaRouche Society

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Warm greetings from the Philippine LaRouche Society!

On this occasion, Lyndon LaRouche's 100th birthday, it is incumbent upon leaders of nations to study the works of Lyndon LaRouche.

The world is again experiencing a great upheaval, as the oligarchical system begins its necessary albeit violent disintegration-- just as he foretold decades ago.

It is, then, the responsibility and duty of all sovereign leaders to ally themselves around LaRouche's ideas, in order to enable mankind to act in accordance with the mandate given by the Creator--the bring forth a new, true Renaissance for all human beings.

Lyn, as we had come to fondly call him, was THE giant among men, both intellectually and spiritually. His works expressed its most important ideas when seen through the proper lens.

His prescience on all things political, economic, and cultural has no equal. That today's current history is what he foretold needs no emphasis-- yet its evangelization must continue unabated.

His solutions, universal; a blueprint for all humanity.

Lyndon LaRouche belongs to all humanity, as does the spirit and principle embodied in the US Declaration of the Independence of mankind.

Our mission here in the Philippines was solely and uniquely defined by him, our passion for his ideas remain, our own history revealed through his guidance.

Since the 1990s, when our founder, Butch Valdes, discovered an EIR issue in an airport news stand, our mission to participate in Larouche's work through transforming the Philippines was established. We had FUN!

We profoundly miss his leadership, his thoughts, guidance, and his mischievous smile (have fun!).

Yet we can imagine him telling us lovingly that this is how the Universe works! That ideas are immortal, and real, and that our mission continues,

If we do our mission right, future Filipinos will benefit from Lyndon Larouche, and our people may yet recover and thrive, as all nations must.

After all, as Lyn always teaches- "What is the outcome of my having lived? Is it the deeds I do? Or the pain and pleasure I experienced? What endured when Classical Greece died? Plato endured!"

Happy Birthday Lyn!

With love,

Butch, Itos, Anton, Ver, Cathy, and the Filipino people

*Philippines*



## Sergey Pulinets

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During our life we meet many people. We forget about some immediately after the meeting, but there are those that leave a deep imprint in our minds, and sometimes help us understand a lot and to look at the world in a new way. Such was my meeting with Lyndon LaRouche at one of the events of the Schiller Institute, where I was invited with a story about my scientific achievements. Lyndon produced a certain magnetic effect. Even without communication, being next to him there was a feeling that something was changing in your life.

Listening to his speeches in a number of cases it seemed as if a veil was falling from your eyes. I would like to dwell on three points from the abstracts of his speeches. At first, everything he told was incomprehensible. I had no idea what the Glass-Steagall law was, but as Lyndon spoke, I began to understand how so many millionaires appeared in Russia, and how banking capital is robbing humanity, how there formed a colossal difference in the GDP of the United States and Russia. The last year has shown that real production, real mineral resources matter much more than derivatives, bonds, stocks and other things printed on paper, which in the end may turn out to be less than the value of the paper on which they are printed.

The second thing that struck me was how Lyndon correctly understood the value of nuclear power energy production. He spoke about this even before the rampant so-called green energy. And how right he was can be seen from the panic in which France and Germany are now trying to revive their nuclear energy, having lost in recent years the ability to develop it and technologies that have been developed over the years.

But the most surprising thing for me, as a person engaged in space research, was how LaRouche campaigned for the conquering of other planets by mankind and called for preparations for resettlement to new planets. Here we are talking about prospects not for years, but for hundreds and thousands of years.

When people of this caliber pass away, there is a keen sense of this loss, but it is inspiring to hope that the ideas of Lyndon LaRouche have found many followers. Which will certainly embody them in the future.

*Moscow  
Russia*





## Simon E. Schnoll

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Physical Faculty of the Moscow State University, Institute of  
Theoretical and Experimental Biophysics

(Message written by Professor Simon Shnoll [d. 1991] for the 95th Birthday  
Festschrift of Lyndon LaRouche)

August 18, 2017

I am happy to have such a wonderful opportunity to express my gratitude to Mr. Lyndon LaRouche for his persistent and prolonged activity dedicated to the advancement of fundamental science – including the development of scientific frontiers that go against mainstream academic dogma. I am personally obliged to him for the attention to my investigations for a long period of time.

This was in the very beginning of this century when a correspondent of *21st Century Science and Technology* magazine, Dr. Tennenbaum, reported on my works and even arranged a memorable seminar in Paris to acquaint me with Nobel Laureate Maurice Allais, who was at that time approximately peer to Lyndon LaRouche. His energy and activity impressed me. Allais received the Nobel Prize in economy after his main fundamental result in Physics and Astronomy was rejected by the Paris Academy of Sciences. He noticed much in common in our investigations, both revealing scattering in repeated measurements of physical processes.

More recently two other correspondents of the *21st Century Science* magazine, Jason Ross and Liona Fan-Chiang, made very professional reports and lectures on the new stage of my studies [1-7]. I remember Liona's article of 2015 clearly [8]. I have read it with great interest and with respect to the young journalist. She grasps non-traditional points of my work better than many famous but ordinary physics.

I deeply appreciate the excellent popularization of my not-easy views by correspondents from the LaRouche team. I am sure that this activity facilitates spreading the idea through the world. Jason Ross also believes very useful my own TV lecture in Moscow Gordon's program "Faces of Time" with English subtitles [9]. The Editor-in-Chief of the *21st Century Science* magazine brought to my attention the conclusion of the speech of LaRouche himself in Moscow at the Lebedev Institute, in 2001.

"But I know we can do it. I've given many decades of thought to this: We can do it. Even some of us who are older can do it. But to do it, we have to take the full implications, not only of Vernadsky's work, but the implications of what he left unfinished. Revive it, and put it to work. As in the way Professor Shnoll has been doing with his group, to preserve this kind of nonlinear exploration. We need it. We need to do the job. But, above all, we must adopt the idea as a mission. We must make the idea a mission, an infectious idea, which not only infects people, but inspires them to do things they think they can't do, but they could." [10]

It should be obvious that I am happy to present below the very recent formulation of my understanding the phenomenon of TIME, dedicating this report to the stimulating activity of Lyndon LaRouche.

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**"The Ineliminable Scattering of the Results of Measurements" – From an Obstacle to Precise Knowledge, to a New Characterization of Space and Time: Back to Plato and Aristotle!**

The scientific revolution made by Francis Bacon (1561–1626), Galileo (1564–1642) and their followers was based on developing more perfect methods and obtaining more accurate results from measurements of physical phenomena. These results became the basis of the ideology of "classical determinism," resting upon the assumption of an unambiguous connection between causes and effects.

Soon, however, the idea arose that there is a "scattering of results," which cannot be removed no matter by how perfect a method and how meticulously the measurements are taken. This "nonremovable (ineliminable) scattering" turned out to be an obstacle to taking precise measurements of any process... It became a symbol of "randomness" – a consequence analogous to disordered thermal motion, and a foundation for "probability theory," thermodynamics, Darwin's theory, and errors in shooting or in gambling card games, all of which led to the formation of the ideology of "stochastic determinism" and to ever more advanced "methods of statistically processing the results of measurements."

In research begun in the 1980s and continuing to the present, however, we have shown that the shapes of histograms formed by construction from "optimally small" segments of numerical series in the results of measurements with "nonremovable scattering" are not random.

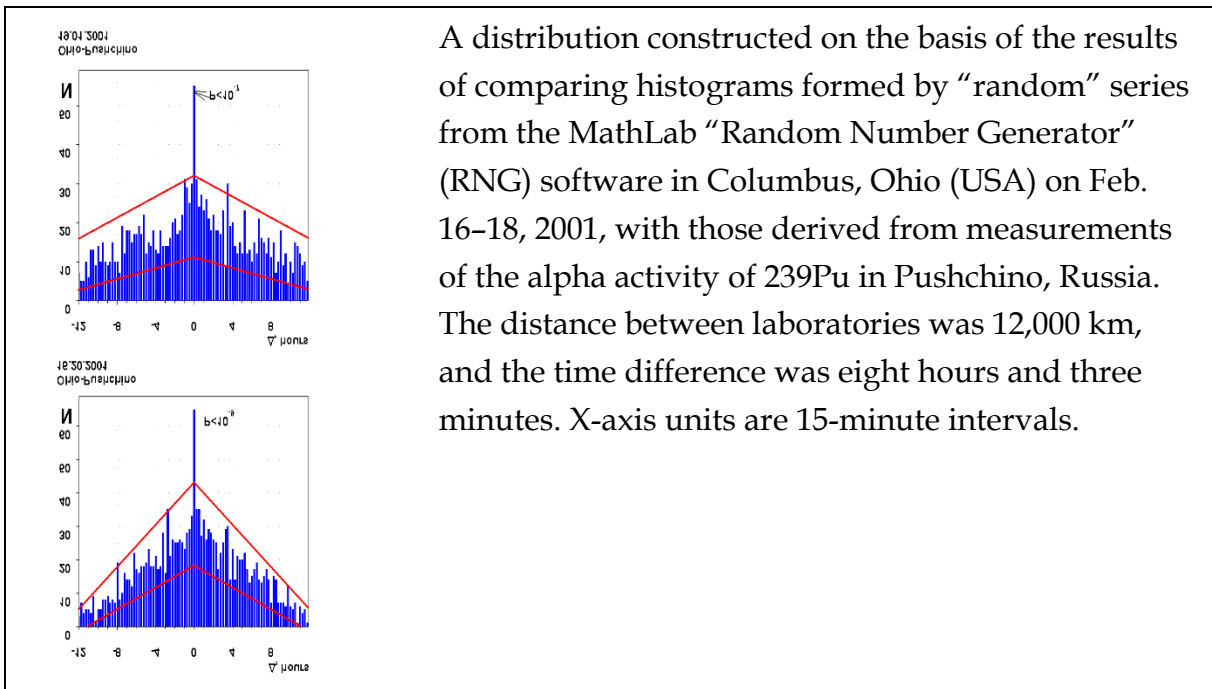
Moreover, the shapes of these histograms depend not on the nature of the process being measured, but only on the local time, velocity, and direction of motion of the objects being studied.

Based on the results of many experiments involving the measurement of various processes – from Brownian motion to alpha decay, the velocities of biochemical and chemical reactions, and “noise” in electric circuits – over many decades and with a wide variety of processes on various continents, including in the Arctic and Antarctica, at the North Pole, and on marine expeditions by ship and by plane, we have come to the conclusion that the “nonremovable scattering” of the results of measurements is a consequence of changes in the space-time metric, occurring with Earth’s diurnal and orbital motion in anisotropic or heterotropic space [11-26].

The “ineliminable scattering of the measurement results” depends not on the nature of a physical process – from Brownian motion to alpha decay or numerical series created by random numbers generator software – but is rather due to changes in the metric of space-time occurring during measurements.

Therefore, “nonremovable scattering” should not be seen as an impediment to precise measurements, but rather as a source of invaluable “unscreenable” cosmophysical information.

### Footnotes



A distribution constructed on the basis of the results of comparing histograms formed by “random” series from the MathLab “Random Number Generator” (RNG) software in Columbus, Ohio (USA) on Feb. 16–18, 2001, with those derived from measurements of the alpha activity of <sup>239</sup>Pu in Pushchino, Russia. The distance between laboratories was 12,000 km, and the time difference was eight hours and three minutes. X-axis units are 15-minute intervals.

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### Russian Original of Article

От «Неуничтожимого (неустрашимого) разброса результатов измерений», как препятствия точному знанию – к новой характеристике пространства и времени - назад к Платону и Аристотелю!

Произведенная Френсисом Бэконом (1561–1626) и Галилеем (1564 – 1642) и их последователями научная революция была основана на создании все более совершенных методов и получении все более точных результатов измерений физических явлений. Эти результаты стали основой идеологии «Классического детерминизма», основанной на допущении однозначной связи причин и следствий.

Однако вскоре возникло представление о «разбросе результатов», неуничтожимом, при любых, сколь угодно совершенных методах и тщательности проводимых измерений. Этот «неуничтожимый разброс» оказывался препятствием для точных измерений любых процессов... он стал символом «случайности», – следствием, аналогом беспорядочного теплового

движения, обоснованием «теории Вероятностей», Термодинамики, теории Дарвина или ошибки при стрельбе или азартных карточной игры, приведших к созданию идеологии «Стохастического детерминизма» и все более развитых «Методов статистической обработки результатов измерений». Однако в работах, начатых в 1980-х годов и продолжающихся до настоящего времени, мы показали, что формы гистограммы, образующиеся при построении из «оптимально малых» отрезков числовых рядов результатов измерений «неуничтожимого разброса» – не случайны. Более того, форма таких гистограмм не зависит от природы измеряемого процесса и зависит только от местного времени, скорости и направления движения изучаемых объектов. Из результатов множества экспериментов, проведенных при измерениях на разных объектах от броуновского движения до альфа-распада, скоростей биохимических и химических реакций, шумов в электронных схемах, на протяжении многих десятилетий на самых различных объектах на разных континентах, в Арктике и в Антарктиде, на Северном Полюсе, в морских экспедициях на кораблях и на самолете, мы пришли к выводу в соответствии с которым «неуничтожимый разброс результатов измерений является следствием изменений метрики пространства-времени, происходящих при суточном и орбитальном движении Земли в анзотропном и гетеротропном пространстве. Тем самым, «неуничтожимый разброс» может быть не помехой для точных измерений, а источником бесценной, «неэкранируемой» космофизической информации.

«Неуничтожимый разброс результатов измерений» не зависит от природы процесса – от броуновского движения до альфа-распада или числовых рядов, созданных компьютерными программами «Генераторы случайных чисел» обусловлен изменениями метрики процесса-времени, происходящих при суточном и орбитальном движении Земли в анизотропном и гетеротропном пространстве

Распределение, построенное по результатам сравнения гистограмм, созданных по «случайным» рядам компьютерной программы «Генератор случайных чисел» (ГСЧ) Матлаб, в Каламбусе (США) 16–18.02.2001 и при измерениях альфа-активность  $^{239}\text{Pu}$  в Пушино, Россия) при расстоянии между лабораториями около 12000 км и различии местного времени 8ч03 минут. Ось абсцисс – интервалы 15 минут

*Pushino, Russia*



## Tatiana Seliverstova

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Member of the Youth Council of the Shanghai Cooperation Organisation,  
Director of the International award "TOP 100 BRICS Entrepreneurs"

Congratulations on the centenary of the Birth of a significant person in world history,  
Mr. Lyndon LaRouche.

LaRouche made a great contribution to the understanding of the economic world  
system and warned of the possible danger that lies in the processes of globalization.

Despite the pressure from the American authorities, he was able to continue to create  
his works and unite people around his thoughts and beliefs.

*Russia*



## Blagoje Babich

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Professor of Asian Economics;  
Member of Serbian Academy of Economic Sciences

On the 100th Birthday of Mr. Lyndon LaRouche

I had the chance and the honor to follow the creative thought of Mr. Lyndon LaRouche during several decades. I was greatly privileged of having read some books and many articles and interviews of Mr. LaRouche. I had presented them to our public in some reviews and some articles. The reason is that, in my opinion, Mr. LaRouche was among the most outstanding economists and the most original thinkers of our time.

I was especially impressed by the foresightedness of Mr. LaRouche. Many decades ago he foresaw the financial crashes and their explanation by his original tool – triple curve. His second great contribution is the interpretation of the physical economy. At the same time he paid great attention to the importance of infrastructure. The Schiller Institute, under his auspices, more than 30 years ago launched the project “Euro-Asian Landbridge” that, probably, inspired the Chinese leadership to launch their grandiose “New Silk Road Initiative”. Mr. LaRouche had great enthusiasm for the construction and reconstruction of the infrastructure in his native country, the United States of America, including a big project, NAWAPA, a “forgotten project that could save America”.

Having in mind the limits of the space for my contribution, I should like to concentrate my attention on some of the most important topics in Mr. LaRouche’s economic thinking, namely the international monetary and financial system.

The giving up of the Bretton-Woods system and repealing of the Glass-Steagall Act opened the door to the international economic disorder. Mr. LaRouche permanently warned that the important preconditions to save the world of economic catastrophe are a new Bretton Woods and the restoration of the Glass-Steagall Act.

For the sake of clarity, let me remember the roots of the disruption of the international monetary system. In August 1971, then-president Richard Nixon declared the “technical bankruptcy” of the USA, suspending the convertibility of the dollar into gold. The USA got the free hand to convert its central bank – the System of Federal Reserves – into the world central bank, without any international control



of its activity. So the USA became able to print dollars toward its needs, acquiring the real goods and services for green paper, to enrich itself and to finance the wars all over the world. In a nutshell, the USA profited with a monetary monopoly to enrich itself through an excessive “financialization”.

But there is an economic law implacable as the law of gravitation: everything has a price and every price has to be paid.

It is true that the USA, by arbitrary printing its currency resolved an important problem of international trade – the “dollar shortage”. The outcome was the growth of the international trade that was speeding up the industrialization of the “Third World”. At the same time the USA contributed to the industrialization of the “Third World” directly too, dislocating its manufacturing to it, especially in Asia. During this time in the USA the ideology of “post-industrial society” prevailed, relying on services rather than on the real economy – industry, commerce, and agriculture.

The time came to pay the piper.

The USA and the other developed countries had underestimated the ability of the less developed countries for industrial development. They were late in realizing that their calculus had been wrong. Many developing countries, especially in Asia, successfully entered the process of the industrialization. The USA and the other developed countries were losing the monopoly in the world market both on the side of demand of raw materials and energy, as well on the side of supply of the products of manufacturing.

The response of the developed countries has been trying to check out the consequences of their wrong calculus. They have been doing their utmost possible to slow down the industrialization of the less developed part of the world, and at the same time to preclude the development of its infrastructure.

There is, it seems, a new wrong calculus of the developed part of world. The developing countries are awakened. Even if their development could be disturbed from abroad, it cannot be stopped.

The crisis of 2008 awakened the USA. In trying to overcome the crisis, the USA injected into its economy more than a trillion of dollars, basing its hope on the Keynesian prescription. But, as Paul Krugman noted, this was the “cash for thrash”. The genuine Keynesianism was not working. The government realized that the USA had been deindustrialized. So the recovery of manufacturing, which had been

transferred abroad, was not possible. Instead, it led to the speeding up of the import of manufactured goods. So the USA again, involuntarily, helped the recovery of the “new emerging markets”.

But the government of USA continued to rely on fiscal measures to create the “effective demand” concentrating huge spending on military industry. This is a scholastic example of “perverse Keynesianism”. It was effective. The outcome was the hyper-production of armaments. The problem of the hyper-production of armaments was “resolved” by the instigation of wars abroad.

Let me remember the next subject of Mr. LaRouche’s warnings: the repealing in 1999 of the Glass-Steagall Act which had been approved in 1933. The main provision of the Act was the separation of the commercial banking from the investment banking, and the creation of the Federal Deposit Insurance Corporation. Behind the Act was “the desire to restrict the use of bank credit for speculation and to direct bank credit into what Glass and others thought to be more productive uses, such as industry, commerce, and agriculture”. There was a broad belief that separation would lead to a healthier financial system. But in 1999 the Glass-Steagall Law was repealed. So the door for frenetic “financialization” was open.

Of course, Mr. Lyndon LaRouche has been having a reliable support in the Schiller Institute, with the contributions that cannot be overestimated. This Institute today is, it seems, a unique source of the beams, enlightening the way out of the generalized world crisis in the present dark age.

*August 29, 2022  
Belgrade  
Serbia*



## Doc.RNDR. Jozef Mikloško, DrSc.

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Former Vice Premier of Czechoslovakia and Ambassador of Slovakia in Italy (2000-2005)

Dear Lyn,

The world misses you very much. On February 15, 2019, I was very sad. Today, you would have been 100 years old, it's a pity that you are no longer with us. However, the memory of you will remain forever in my heart, and in the hearts of the people who knew you and your ideas. In my life, I have never met such a sovereign, but modest, serious, but also cheerful, who knew the answer to every question.

I became familiar with your "case" in 1990, when I was after velvet revolution in Czechoslovakia two years as Vice Premier in post-Communist federal Government. It was a tragedy that at the time of the fall of the Berlin Wall, you were, for nothing, in jail.

I had never met such an educated and creative person – politician, economist, mathematician and musician, with a great knowledge of history. You introduced Christian moral principles to politics and economics. You were a fighter for moral renewal and the saving of Christian civilization. I was always surprised about your knowledge about Mozart and Beethoven, about supercomputers, religion and protection of life and the situation in eastern Europe, Russia and China. You were a hard fighter, but full humor and tenderness, when speaking about love, agape and God. You were a generator of new ideas and associations, which there were and are alternatives for the world.

Your program was: the need to produce, not speculate; moral principles must be established in politics and the economy. You predicted a crisis, especially due to the destructive impact of derivative speculation and printing of money with no backing.

I've visited the U.S. six times because of your Schiller movement. I've lobbied for you in Congress, in the Senate, in universities and conferences.

A sentence of 15 years in prison for you, and [some longer sentences for] five of your associates for a total of 209 years in the late 1980s to early 1990s had so many irregularities that the broad international community, including myself, protested many times against it. I also visited guarded American prisons, where you and your

collaborators were imprisoned. I am proud that I, too, contributed to your parole in 1994 and later to the release of the entire "Virginia Five":

We met for the first time in August 1993. Our friendship began at the prison in Rochester, where I visited you. Your sentence of fifteen years was a death sentence. You met me in the prison with a smile and optimism – we spoke six hours.

In December 1993, I attended the conference of the Schiller Institute in Germany. It was before Christmas, I am proud that I was probably the first person on the Earth to know that you would be free.



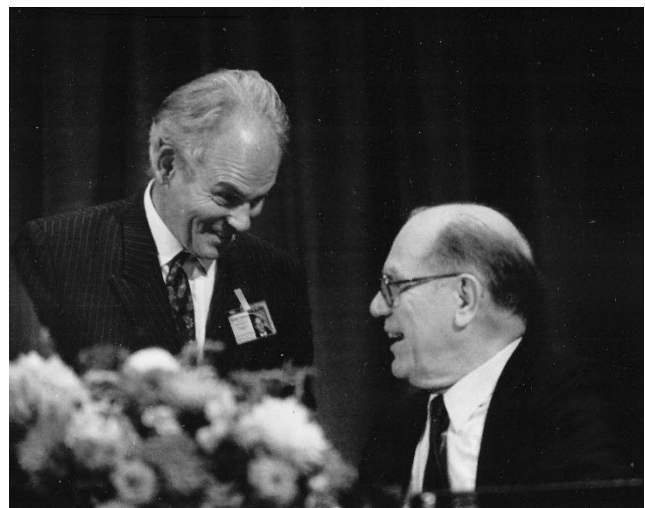
*Dr. Mikloško (r) visting LaRouche in prison,  
Rochester, MN*

Our next meeting was in February 1994 in the USA. Amelia Robinson welcomed you with the words: "This is a day which was given us by the Lord..." We all stood with long applause and you said: "Five years in jail was a long time... It was necessary to suffer, but we are now stronger... The main power is the power of ideas..."

I was very glad that in August 1994 Slovakia was the second country that you visited following release in 1994. We met in Smolenice Castle, house of Slovak scientists, and 120 young people from 17 countries of the world showed that mankind can tend toward unity.

Your second visit to Slovakia was in 1996.

At a conference in the USA in February 1996, after I asked you a question publicly. You began a beautiful speech about God as the highest Goodness. The same situation occurred later in Wiesbaden, where you spoke for almost three hours: "The new wine I bring cannot be in old skins..., the culture of death is a scandal..., we must start a new revolution based on love toward our neighbors."



When you were 75 years old, a gala was held in the USA for prominent singers, musicians and politicians. I was the Master of Ceremonies.

At the end allow me to quote some of your “have ideas” about children and education:

- Everything is decided in childhood: children need to be brought up to learn creativity by discovery.
- Today, no one has time for children - their television and the internet is depressing. By protecting the family, we protect society.
- The main thing in education is the knowledge of classical music, history and mathematics.
- Compromise with evil and tolerance for evil must end, commentary on lies is a lie.
- Let's start a revolution on Christian love, without thinking about ourselves, like a Samaritan.

Dear Lyn, I express my honor to your memory. Thank you very much for your work and life.

*Slovakia*



## Román Rojas Cabot

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Former Venezuelan Ambassador to the EU

In 1985, I traveled to Belgium as Venezuela's ambassador to the European Community. After a brief time there, I received an invitation from Lyndon LaRouche who was nearby in Germany with his wife Helga.

It was a delicious place! We talked about music and of everything relating to the world and people. Lyndon said that his Gethsemane was coming soon because the United States had invented a totally unfounded accusation against him. Then, close to midnight, Lyndon and Helga stood up, I with them, and as we held hands I felt a profound love and I knew that they were uncommon human beings and that they would continue being a couple forever for the good of humanity.

*August 2022  
Venezuelan living in Barcelona  
Spain*



## David Tobal Gomez

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On the path to finding Truth and Happiness, you will find Lyndon LaRouche.  
Lyndon is the light in the darkness, the teacher which every human being ought to have. In his work, you find the answers which allow you to leave the cave, and for that I will be eternally grateful to him.

*Spain*



## Borja Marugán

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When I was 15 years old, I discovered my passion for universal history, specifically for technological changes which alter the social order. Today I know that this is called political economy.

When the 2008 crisis exploded, my intuition told me that that was no ordinary recession, but something historic. That same year I became aware of the secret structures, the oligarchic apparatus of the dying system, which made me want to act.

In 2012, with the euro crisis, I discovered LaRouche, thanks to Gretchen Small, and that was a point of no return. I got in contact with Dennis Small, and the Smalls introduced me to LaRouche's philosophy.

LaRouche not only provided me with the fascinating relationship of the human mind and the qualitative changes which occur in space-time, generated by means of scientific-technological advances through the physical economy, but also gave meaning to my existence as an individual. An optimistic view that each of us as individuals, and as social beings, through our divine spark of reason, can create a destiny and change the course of our existence per se.

LaRouche's ideas are exciting, unique, and genuine, which are able to integrate all the scientific and cultural qualities of human beauty, as if in a piece of classical music.

Thank you, Mr. LaRouche, for the great contributions you have made. You have been a great influence on me, and on the world of the last third of the 20th century, as well as for History.

*Spain*





# Kjell Lundqvist

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Chairman, Europeiska Arbetarpartiet(EAP)

## Ideas, Not Facts

Long time ago I knew a lot of facts of the world. Long before my adolescence I was interested in what happened in the world. I don't remember when I started reading the daily newspaper that we had in my home but I know what was the first important foreign event that I remember. It was the battle at Dien Bien Phu and I was 10 years old. Next memory is the uprising in Hungary and I was 13 years old.

During my adolescence I was engaged in the anti-apartheid movement and got interested in the economic development in former colonies. That gave me a lot of facts also.

Then I went to the university. More facts. More information. More political connections. After a couple of years I found one subject that was not totally stupid. Economic history! The best thing was that "Political Economy" was a laughingstock there. But they had nothing to replace it with. But I got more facts.

After nearly 10 years in this very political surroundings I had found out that there did not exist any party or group in Sweden that had the intention or ability to build a better world. So I gave up!

Then, one autumn day 1974 I saw a handwritten poster about a meeting on the economic crisis in Brazil. It was signed ELC. Never heard of it. At the meeting I got a description of the austerity police in Brazil but more important what to do about it. I knew a lot about Brazil because I had written a paper in Economic History on agricultural policy in that country. I decided basically on the spot to join this organisation.

Two months later I was sitting in a minibus with 10 other people on my way to, what I thought, a political conference in Wiesbaden. It was not. The presentations I remember were on philosophy, mathematics (Cantor) and music (Bach). I was very surprised but I liked it. This was the beginning of getting a comprehensible worldview to put all my facts in it so they made sense.

What was reflected in these presentations was the ideas of Lyndon LaRouche through his close collaborators. Since that time I have struggled to understand the

development in the world by upgrading my thought mass with help of Lyndon LaRouche and his predecessors Plato, Cusanus and Leibniz.

What else should you do with your life.

*Sweden*



## Dr. Kirk Meighoo

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Political economist, former Senator

Dear Colleagues, Friends and Allies,

I would like to pay my tribute to the late Lyndon LaRouche on the 100<sup>th</sup> Anniversary of his birth.

I was fortunate enough to have been able to send greeting on his 95<sup>th</sup> birthday, while he was still with us.

At that time I noted how LaRouche was a remarkable and rare man, who combined genuine intellectual breakthroughs with practical action to see them realized in terms of political, economic, and even cultural development.

Of all his vast and wide contributions, the one which I appreciate most of all, and which I myself have personally dedicated my life, is the creation of a New International Economic Order, in order for all of mankind to develop to their fullest potential.

LaRouche's work with Indira Gandhi in India, Lopez Portillo in Mexico, Ronald Reagan in the US, Fred Wills in Guyana, among many other statesmen and women, has been particularly impressive, promoting the industrialization of India and of Africa, building of a World Land Bridge and the coming together of the Four Powers of the US, Russia, India and China to lead global development.

Lyndon LaRouche's legacy will live on, and given the insanity of the current time which we are living through, we need his ideas more than ever.

Happy 100<sup>th</sup> birthday, Lyndon LaRouche!

*Cunipia  
Trinidad and Tobago*



## Joe Alcoset

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### A Tribute to Lyndon LaRouche

When I first heard of Lyn and his political movement, I was captivated by his statesmanship and philosophical approach which has uplifted generations and nations to the ideas and principles embedded in our constitutional form of government that promotes the common good and prosperity for all.

*Los Angeles, CA  
U.S.A.*



## Marcia Merry Baker

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### LaRouche 'Put the World Together'

With gratitude, I count myself among the billions of people today and in the future, for whom Lyndon LaRouche 'put the world together' in a way that provides not only the means to knowledge, but as a call to the joy of mission of acting to serve all humanity. Billions upon billions of people benefit, without personally knowing Lyn. I am grateful to be among those with firsthand experience of his life and works.

In the late 1960s, after living and working outside the United States, I came back and met Lyn and his ideas. The 60s decade had appeared wild to me – the Vietnam War, but African nations gaining independence, the “small is beautiful” craziness, and all the while the many assassinations of leaders in the U.S. and internationally. What did it all mean? From Pennsylvania, a steel and dairy state, I had studied economic geography at Penn State University, and had been around the world by 1969, but there was no “big picture” that made any sense.

Lyn put it all into perspective and much more. Recapping it in loose terms of current events, he said at that time: Look: we have gone to the Moon, we have the know-how to straighten things up on Earth. It is a matter of morality and policy. Get to work!

But in the early 1970s, he had to issue a stern warning, which I heard in person in August, 1971 in New York City: 'If the floating currencies and other anti-development measures are carried through, this is the end of modern civilization. We will see fascism.' Shocked, I suddenly knew not only that he was right, but that his warning was an imperative: we cannot just stand by. We must act.

In the mid-1970s, one of his leading initiatives against the evil behind world breakdown, was his issuance, in Baghdad, of the “International Development Bank” (1975) plan and concept for world development. Back in the United States he declared for President on the U.S. Labor Party ticket on this perspective of world economic growth, and betterment of the United States.

In 1976, the LaRouche U.S. Labor Party ticket was on the Presidential ballot in 26 states, and I had the excitement of chairing that ballot drive for his campaign. I knew firsthand that the mass numbers of petitioners, supporters, campaigners and lawmakers for Lyn all across the country, represented the potential for restoring a

productive existence for the U.S., and worldwide development. Note: the number of Electoral College votes accounted for by those 26 states, was mathematically easily enough for a victory. And the enemy saw it too. So, all hell broke loose.

In the 1980s came the infamous frame-up of Lyn and friends, all the while that he was continuing world-historic interventions, such as his concept of “Energy Beam Defense,” which President Reagan announced in 1983 as the “Strategic Defense Initiative.” Lyn foresaw, and said in 1988, that the Soviet Union as such, would not continue much longer, unless significant, new foreign and economic mutual-interest arrangements were made. He elaborated this in the strategic mandate of the Schiller Institute’s new “Food for Peace” global development initiative, of 1988, which he co-commissioned with his wife, Helga Zepp-LaRouche, founder of the Schiller Institute (1984).

However, the 1990s began with his wrongful incarceration and that of several associates. He was released five years later, but his exoneration remains a task we Americans must do.

Today, in the 21st Century, a generation since that time, we are at an historically extreme stage of pitched battle between the persisting, enemy forces so clearly identified by LaRouche – the geopolitical, financial evil “empire” of London and Wall Street, which are threatening even nuclear war; and against them, are the forces for good, which have absolutely followed the powerful political-economic proposals of Lyn – the Belt & Road Initiative, the BRICS, the Eurasian Economic Union, and related. There are parts of the “World Land-Bridge” of development corridors, proposed in the early 1990s by Lyn and his valiant wife Helga Zepp-LaRouche, which are under construction and even in operation! The New Silk Road for humanity.

Lyn laid out a beautiful, fighting perspective for how mankind can and must succeed, in a presentation he gave just a few weeks before he was sent to jail from the political frame-up. He spoke in Chicago in December, 1988, at the second international conference of the newly-formed Food for Peace organization of the Schiller Institute. He began by saying that you can hear the Lord’s Prayer from the lips of the world’s poor, “Give us this day our daily bread.” He asked, “The question is, who is going to answer that prayer?”

Most of the audience were farmers, and Lyn addressed their circumstances, but from the highest calling of what every citizen must do, everywhere. My family, friends

and I were privileged to be there, and his words ring out again today, when farmers now are on the frontlines, with tractorcades in Europe and protests around the world, to defend food production, against those crazed forces and their policies deliberately causing a world famine.

I join all humanity in thoughts and appreciation of Lyndon LaRouche on his 100th birthday. Among his concluding words in Chicago, December 11, 1988, is this message:

*There is no part of society, no constituency which does not have the same interest. There is no people of any nation which has any different interest than that of any other nation in this matter. We're speaking of the future of hundreds of billions of unborn souls, without whose success our lives mean nothing. That is the common interest which unites each and every one of us such that there is no distinction among any of us on this issue, on this cause, on this interest.*

*We must fight so, fight with love of humanity by thinking especially of those hundreds of billions of souls waiting to be born. Thinking also of those whose martyrdom and other sacrifice gave us what is our potential and our debt to them, respecting what we pass on to the future. We must think of our lives not as something lived from moment to moment, but as a very small piece of experience with a beginning and, not too much later, an end. And think of our lives not as things that are lived for pleasure in and of themselves, but as an opportunity to fulfill a purpose, a purpose which is reflected in what we bequeath to those hundreds of billions of souls waiting to be born.*

*To do this, we must fill our hearts with love for our fellow human beings, a love called Agape in the original Greek, Caritas in the Latin, and Charity in the King James version of the Bible, as referred to in Saint Paul's First letter to the Corinthians.*

*We must work with one another in the sense of that attitude toward historical humanity. Humanity which is as a great family which owes to its past generations and the present owes to its future generations. The love uniting that family is in the matter of works. Works are the practical expression of faith, from which faith derives the strength to fight and win this war.*

*If we can do so, I am certain we shall win....*

September 5, 2022  
Leesburg, VA  
U.S.A.



## Cindy Barnicz-Hebert

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Here is what I want to say:

"Give children a belief in optimism" was a quote I heard Lyndon LaRouche say in a speech which was so profound that I told myself "this is a GREAT man, someone who really understands."

If this one quote could be implemented as the slogan for when people say "it's for the children" not only the United States, but the world, would become a better place.

### **Solutions.**

In memory of a great man of 100 years.

He has the answers for all of today's fears.

He has 4 laws that we need to follow –

Glass-Steagall, banking, credit and fusion are what we need to end the sorrow.

He has a vision to keep lights on and water flowing and with healthcare for all as his call.

Don't let our countries and cities erode, it can all be fixed with the new silk road.

Young and old minds need to see this exciting year of a coming jubilee, when people will holler about this great scholar....

LaRouche

*Michigan & Florida  
U.S.A.*





## Stewart Battle

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I truly believe that Lyn's work has fundamentally shaped the world today, and I'm proud that I have been able to be a part of that. More particularly, he stands as the surest bridge and beacon toward which the world can find its way into the future – if a decent future is to be found. He was a fighter to his last breath, and the smartest guy I've ever encountered, while at the same time was able to engage in casual, genuine discussion with the most simple person. Although his intellect sometimes put me so much in awe that I wondered which world this man had come from, his commitment to truth and to a beautiful view of mankind could not but inspire me to demand of myself to become better.

If I had to come up with one thing to describe Lyn, I would say he is an anti-Hamlet. Not only did he fight, through everything that was thrown at him and through all those friends who turned their backs for one reason or another, but Lyn knew that to win, he must out-think the problems before him – he had to change the playing field upon which he was playing. His accomplishments are too numerous to list in a short message here, but one – his discoveries in economic science and its connection to the true nature of human creativity – seem to me to put a fine point on this idea. Because how else can one change the future of mankind, and free it for good from the grip of oligarchism? How else but to find out the actual basis in reality of the nobility of man, lift it from the dredges of popular culture and pseudo-science, and build an international movement to organize – to demand – that that shape current policy? Lyn did this, and did not compromise for a lesser victory, or an easier fight. Thank goodness he didn't!

I owe more than I could say to Lyn, and to his loving strength to see that which is good in everyone, and expect them to do the same forward on to the next person and the next generation. Future generations, I hope and expect, will thank him even more than I, if we are successful in bringing the world out of this present crisis and into the fantastically exciting future which awaits. I think, then, that the name LaRouche should be given to the first intergalactic colony that sets forth – the pioneer of new worlds.

*Detroit, Michigan  
U.S.A.*





I have always considered Lyn's method to be one of axiom busting. Therefore, it is appropriate, for his 100th birthday, to look at his mind through the eyes of Raphael with whom Lyn has had a commonality of ideas regarding the simultaneity of eternity.

The essay that I wrote to honor Lyndon LaRouche on his 100 year centennial is linked [here](#). It is, in essence, a continuation of a dialogue that I have been having with Lyn for over 40 years. Though one of us is now in a heavenly abode and the other still earthbound, that dialogue continues and will continue. Each time we engage, I discover so much more from my dear friend and mentor.

Raphael's *Transfiguration* reflects the transformation between two axiomatically different domains that Lyndon LaRouche discussed extensively for more than five decades: the lower tragic level of simple hypothesis where human beings are prisoners of their animalistic impulses, and the superior level of higher hypothesis where the human mind can be transfigured into the image of God. Friedrich Schiller identified such an axiomatic change as an elevation from the tragic to the sublime.

Lyn characterized this pathway of axiomatic change as follows:

*“Hypothesis of the Higher Hypothesis. The fact that successions of higher hypothesis (scientific-technological revolutions) prompt increase of potential relative population density of society, implies that such a succession of scientific revolutions has an ordered character. In other words, the succession of higher hypotheses subsuming such an ordered succession of scientific-technological revolutions has an ordered character. This defines a new experimental problem for hypothesis, the experiment which isolates the consistent feature of successive scientific revolutions, the common principle of discovery uniting revolutions which are otherwise different. This defines a hypothesis of the higher hypothesis.”*

*“Just as no experimental hypothesis can be the last word in human knowledge, the same is true for successful hypothesis of the higher hypothesis. It cannot be perfect, and it need not be perfect. It is required that the successive improvements in this hypothesis successfully direct man to the needed next step upward through scientific revolutions.”*

– Lyndon LaRouche, *The Science of the Human Mind, A Treatise On Fundamentals*  
*The Campaigner, February 1984, p. 8*

Such an evolution within the hypothesis of the higher hypothesis implies the existence of a pre-established harmony which is the way to increase relative population density of human beings throughout the universe as a whole. It is for this reason that mankind must, at all costs, avoid self-extinction through thermonuclear war, for instance, and must discover the pathway of his own power over the universe as a whole.

Virginia, U.S.A.



## Diane Bettag

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In proud association with Lyndon LaRouche since 1972

### An Historic Day Spent with Lyn

In the second week of September 2001, I was assigned a cooking shift at Lyn and Helga's residence. On September 11, 2001, I drove in with the groceries as usual in a borrowed car with no radio. As I began to carry the groceries toward the house, singing happily along, Rick intercepted me, judging by my mood that I was clueless. He pointed toward D.C., where the smoke was still visibly rising from the Pentagon.

And thus began an historic day with Lyn.

My most lasting image from that long day was after he had gotten off the phone with [radio host] Jack Stockwell, following his powerful intervention as events were proceeding, and was out on the driveway interacting with his security team. I could see them from the kitchen window and had to overcome the urge to take a picture, because I wasn't well-known to most of them. But what I saw looked to me like General MacArthur addressing and caucusing with his trusted officers during the war.

I have always – and especially now – regretted not taking that photograph.

*Houston, Texas  
U.S.A.*



Of Things Forgotten and Yet Unlearned...

Lyndon LaRouche ended the Foreword to his work, *The Science of the Human Mind* with the following sentence:

*...The purpose is to aid the reader to locate within himself or herself those kinds of developable potentialities, so that the author's inevitable death will not render the mastery of this method once again a "lost art."*

*(15 October 1983 Wiesbaden, BRD)*

A bit earlier, in the same Foreword, he had stated:

*This method, which is that of Plato, of St. Augustine, of Cardinal Nicholas of Cusa, and others, has two cohering facets. In one aspect, it can be outlined as a scientific method, a method of creative discovery. Yet, mere knowledge of the formalities of the method does not suffice. There is an "emotional" facet to the method, an indispensable "emotional" facet. Without the driving energy supplied by the latter, the former is inert knowledge. To present the two facets as one is to describe a scientific psychology, a science of the human mind. It were perhaps the most effective choice to present the method as such a scientific psychology. ...*

*The author's standpoint was not original in respect to any of its fundamental features. The science of the mind was broadly defined by Plato – and the opposing view given by Aristotle – during the fourth century B.C. Leading aspects of this were freshly treated by St. Augustine. The science of mental development was famously elaborated in depth by Dante Alighieri in his *Commedia*. Rigor was added to this by Cardinal Nicholas of Cusa. These sources are only exemplary of the authoritative classical literature on the matter. The errors of underlying assumptions perpetrated by the professional psychologists of the recent hundred years had all been conclusively exposed and refuted centuries earlier. ...*

In my 10 years of study in two Catholic seminaries (high school, college through 2nd year theology), I was challenged by the "Pastoral Constitution on the Church in the Modern World" ("*Gaudium et Spes*" 1965) and "*Populorum Progressio*", an "Encyclical on the Development of Peoples" in 1967, both by Pope Paul VI.

With President Nixon's ending of the 'fixed exchange' currency system in 1971, and the earlier series of assassinations in Africa (Patrice Lumumba, the first Prime

Minister of the Republic of the Congo, *et al.*), I knew enough to begin to understand a loss of direction, a complicity in these events by my own government, and a lack of leadership both socially and within the Church itself to deal with these events comprehensively.

In 1972, I took a leave from the academic side of this commitment having yet to resolve two durable, unanswered questions: 1) The reason for the multi-layered, even conflicting roles within the Church, including, especially, its epistemological and moral failure to counter effectively what became the Nazi movements in Europe; and 2) What is a method by which one could identify and correct that flaw presently – scientifically, culturally, morally and, in the case of one’s own real identity, spiritually.

It all appeared not to be a real subject for anyone. I left, resolved to seek to develop a systematic theology – less ideological, de-mystified a bit, comprehensive, but concretely loving and powerful enough to be effective.

Three years later, in the midst of youth programs, anti-drug and juvenile delinquency efforts; anti-poverty interventions and concerns; the ongoing war; and Africa still screaming in my mind; I met the LaRouche movement in Indianapolis, Indiana, and shortly thereafter Lyndon LaRouche – at least in his writings, speeches and interventions.

This scientific psychology of LaRouche – as I came to discover – a return to a Platonic method, a generative relationship and outlook, is especially needed for the Church itself as a key to breaking the grip of Aristotelianism and scholasticism with its ideological ‘safe’ havens.

As in the case of other scientific, cultural and educational fields, LaRouche’s scientific psychology, his development and insight into the creative nature of each individual, and the transmission of such knowledge culturally, has already rediscovered and enriched the understanding of many forgotten or presently abstract theological concepts (‘*imago viva Dei*’; ‘*capax Dei*’; the ‘*Filioque*’; the ‘*simultaneity of eternity*’, *et al.*). His insights have provoked a substantial discussion of immortality beyond the ‘phenomena’-based exchanges of many avowed atheists and believers alike.

At times opening with a phrase: “Now, I’m not a priest or rabbi...,” he initiated profound discussions reflecting his insight, energy, and indefatigable optimism.” Individuals and ideas of universal history – as the power of Philo’s God; the nature

of Ibn Sina's 'Necessary Existent'; Leibniz and his 'best of all possible worlds'; *et al.* (with Lyndon LaRouche) – have all 'risen like Shelley's lions after slumber' ...

A study of St. John's Gospel, and 'agapē', in the context of LaRouche's idea of creative self-consciousness, 'thorough composition', and 'time reversal' (the future affecting the past and present), poses dynamics beyond 'big bang' phenomenological formalities and explanations, and serves to demystify notions and an understanding of a New Testament itself. *What is God, that Man is in His Image?*

Finally...

### **A Toast...**

Triumphant souls of all Platonic past,\*  
Attend this pause in praise with poetry.  
Yet far too few attain your honored caste –  
Eternally toast this son of Liberty.  
While many footprints now mark mankind's climb,  
Innumerable the worlds that beckon on;  
The tension, the growth to seek the sublime,  
Living and loving this Composition.  
External and internal, cosmos and  
Sage, harmonious spheres – capax Dei .  
The stage, willfully altered, is now 'manned'  
In its course, finally, fully made free.  
Wisdom to know, where one truly does tread;  
Courage to speak, in time, what must be said.

*September 8, 2018*

\* (Adapted from a suggested sonnet first line of Fred Wills.)



## Elizabeth Taylor Bjerke

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Lyndon LaRouche and the people and publications inspired by his rigorous efforts to promote a standard of reaching for the hypothesis of the higher hypothesis in all aspects of life opened my mind to the beauty and potential for all levels of problem solving for the good of all people. It was LaRouche who clearly defined the evil of the usury and Malthusian thinking and policies.

My first exposure to LaRouche's ideas was in 1971. I will always be thankful for that.

Happy Birthday Lyndon H. LaRouche.

*U.S.A.*





## Bob Bowen

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On the occasion of the celebration of Lyndon H. LaRouche's 100th birthday

Once upon a time, at a time when then was now,  
You, who were yet to be, guided those who were, as seen from now.  
And what had not yet become, became the becoming.  
From the becoming, emerged the now, which the as yet to be shall see  
as then.  
Now, we who are, guided by the as yet to be, become the becoming  
From which the as yet to be shall emerge.

*Florida USA*



## Susan Bowen

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*"If we survive, we shall prevail"*

*– Lyndon LaRouche's comment to organizers, after the 1986 raid*

As I struggled to write a worthy tribute for Lyn's Centennial, a treasure trove of stories, memories, challenges, and paradoxes swirled through my mind. And while I thoroughly enjoyed, laughed at, and pondered each recollection, a myriad of emotions, paradoxes, humor, and events awakened even more thoughts (and more stories!) as I prepared to put pen to paper. On the campaign trail, in the classroom, at music evenings at Windy Hill, in our private discussions, and in his published works, Lyndon LaRouche insisted that every person – young, old, poor, busy, educated or not, in every circumstance and every location – can, and *must*, fight for creativity, discovery, truth, justice, and courage, especially in the face of adversity. ("*...Where you see oppression, I see opportunity...*")

Lyn knew so much, but he loved to learn new things, and was so happy when someone made a discovery that enhanced his own understanding of any process. Despite harassment, unjust imprisonment, media lies and threats, he made breakthroughs, and he expected us all to make discoveries, all the time. It's been a real honor to represent Lyn and his profound ideas through five decades as a political organizer, fundraiser, candidate for Congress and local elected offices, webmaster editor, singer, chorister, and troublemaker to the oligarchy. It has been, and still is, a battle to break through the slanders, the wall of silence and the filthy operations designed to eliminate Lyn, Helga, this movement, and his exciting development policies and ideas. Moral indifference, leading to pessimism, remains one of our biggest organizing challenges today.

A half-century ago, as a 19-year-old student with very strongly held, but hidden axioms, I reluctantly agreed to tag along with political friends to attend the first of Lyn's DE<sup>1</sup> lectures. I was challenged as this interesting speaker, with his bow tie and huge vocabulary, posed the question of the meaning of our lives (with his famous retelling of the man looking up from his coffin asking, "What was that all about?").

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<sup>1</sup> Dialectical Economics, also the title of LaRouche's first economics textbook, published by D.C. Heath.

But I was astonished to hear an elaboration of the wars and centuries-long events in Western Europe from the standpoint of universal history, completely smashing all "sides" of the issues that I was so familiar with. And then, as Lyn "proved" throughout his eight-part 1972 lecture series that "Economics is a Moral Science," and that economy was culture, music, education, standard of living, and social relations, I was propelled to act. (I was quite shocked that everyone did not immediately do the same.) In more recent decades, Lyn elaborated the concept of the Credit System in precisely those terms. (*See below.*\*)

Lyn constantly challenged each of us to discover that which is truly human, and act upon it for all humanity. And he insisted that we have a good time doing that – making music, jokes, and poetry – no matter who might be shooting at us, attacking, or trying to stop us. Fortunately, with the new online Library, Lyn can still do that through his videos, articles and papers.

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\* *Excerpt from a 2011 Webcast*

*...A human credit system is the advancement of mankind, the powers of mankind, the accomplishments of mankind, from generation to generation. And the connection among the living, and the living that follow them, and the living that follow them, is credit. That's the true meaning of credit: that we pledge something to the future. We praise and protect something which was given to us, from the past, for the future. ..And the idea of an economic system, a true economic system, a physical economic system is that: the system of credit. But the content of credit is not cash, the content is not money, the content is not notes and bills of exchange. The content is human creativity, from generation to generation. ..People die, but humanity must never die. And once we have that concept, we've got it right."*

*Florida  
U.S.A.*

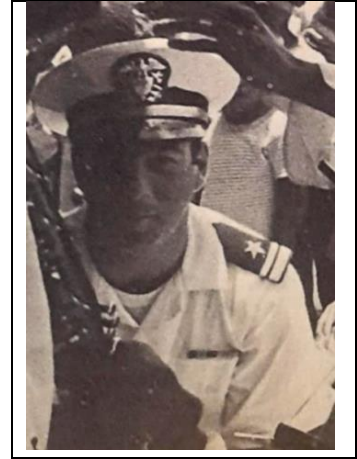


## Lieutenant Robert E. Branca

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(Fmr) Lieutenant Robert E. Branca, U.S.N.R. Honors Lyndon LaRouche

Lyndon LaRouche was a sincere, learned, daring and patriotic American visionary who developed and advocated principles and cogent plans for societal and global benefit. He was the boy who told us that “the Emperor has no clothes.” It’s too bad that so many people were not listening! Too many ‘Pied Pipers’ lead us to worrying about the next “American Idol” instead of about what really matters. Too many don’t know that a tiny, tiny percentage of the human race are oligarchical, financial, political and self-interested power brokers who control national and international matters that greatly affect us all. Lyndon LaRouche knew it! He was unjustly persecuted and prosecuted. We can’t let this happen again – to anyone!!



## Sandra K Smith-Cirullo

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My journey started with my decision to be a missionary to Africa after reading information tracts my grandmother got for her support. I was going to leave the Bible behind and just take my block [the street where I lived] with all the modern conveniences. I didn't know there was a name for that called development. I would ask God to make me big enough to hug the world because I had enough love in my heart to make it all better.

It was a child's prayer and took a while and was answered when I met Lyn and Helga LaRouche in 1979 at a political event in Chicago. I became big enough to hug the world, joining an international organization of like minded souls acting to establish the GOOD.

Time to end the evil that has flourished too long!

*Indiana*  
*U.S.A.*



## Dr. Kildare Clarke

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### Centennial Tribute to LaRouche

In thinking about an appropriate tribute for the occasion of Lyndon LaRouche's 100th birthday, I was reminded of a conference on healthcare, in January 2000 in New York City, sponsored by the LaRouche movement with several health-care professionals and citizens, including Lyndon LaRouche, Dr. Alim Muhammad and myself. In reviewing the remarks made by Mr. LaRouche and myself, it was clear that our statements hold even more force and urgency today. It is the failure to heed these warnings and implement these solutions which has caused the calamity in today's public health system, from COVID 19, to the resurgence of polio and measles, to the emergence of monkeypox and other diseases.

History is riddled with individuals, who speak truth to power and are too often attacked and persecuted as a result. I recognize this in Mr. LaRouche and have personally experienced the same myself. However, for those who believe in truth, above personal benefit, adversity to us is a badge of honor.

Perhaps, the most appropriate tribute to LaRouche today is to quote from the dialogue we had back in 2000. [Excerpt taken from transcript appears in the February 4, 2000 issue of *Executive Intelligence Review*.]

**LaRouche:** There are three areas of control of health within the responsibility of government for promoting the general welfare for present and future generations.

One, of course, is public sanitation in the most general form, which includes infrastructure. It means a clean environment, that sort of thing. That, of course, has been responsible for much of the great increase in life expectancy in European civilization over the past five centuries, when this occurred.

The second, of course, is in the general area of medicine and related biological practice and research.

What I've proposed that the central feature of U.S. government approach to health care should be, would be institutional facilities, the same kind of objective which was expressed by the Hill-Burton legislation enacted in the 1940s, which was continuing essentially in effect until about 1975, when the New York City Big MAC crisis began

to bring down the whole medical structure and infrastructure of the New York City area, and upstate New York as well.

So, what we need to do today, is to resume an emphasis on building up the institutional facilities which are the central feature of medical practice: hospitals, clinics, and so forth. If we have the right number of facilities with the right categories, with the right number of beds and specialist capabilities; if we have these also as training centers, medical training centers for medical professionals, and technicians as well, then the medical profession generally, the private practitioner generally, will be able to function, in cooperation with these institutions, to effectively deliver health care as it's needed... Do we also have the ability to mobilize reserves for cases of epidemic disease or catastrophes, for example, where these may be needed?"

**Dr. Kildare Clarke:** First of all, let me thank Mr. LaRouche for tackling this problem head-on. It's been a major concern of mine over the years, that health care has been divided into four basic components: one for the rich, one for the poor, one for the black, and one for the white.

Now there's a fifth component: The elderly and the young are taken out and looked at as bad people. "We do not want to take care of you, you are too costly. So, let's take care of just the healthy, young individual, who doesn't cost us any money."

As far as health care has gone over the years, it's become a stock market commodity. You are no longer patients, you are just a commodity on the stock market, that is, which HMO [health maintenance organization] is going to make a substantial amount of money off of you, and if you are costly to them, you should be put in a grave six feet six inches under and be forgotten.

Well, let's say it's not going to happen as long as myself and the other panel members, and people like Mr. LaRouche and others, are around, because we are fighting. We are the champions, and we will stay that way.

*(End excerpt)*

I concluded my remarks to that conference 22 years ago, with the same sentiment that I wish to express and renew today for his Centennial:

"I just wanted to thank Mr. LaRouche for having the tenacity and the guts, to stand up and to attack a problem which is the mainstay of the American public, and it is so critical to the existence of this great nation, and yet, our bungling politicians,

somewhat, are either too crazy to understand, or not wise enough. But Mr. LaRouche has taken this by the horns, and decided, well, it's a major issue. It's not just a small issue. It is the issue. And as Dr. Muhammad has clearly pointed out before, the ancillary issues are very critical, which is not only health care, but education, to make sure the people really are well taken care of, to provide for their health care. Therefore, Mr. LaRouche has done a marvelous job, and I hope we make sure we are there, not only to support him, but to support a leader who has the wisdom, the courage, and the guts, to stand up to a corrupt society."

*New York, NY*  
*U.S.A.*





## Anthony DeFranco

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I first met the [LaRouche]organization as a graduating senior at a book table outside the student union of Temple University in Philadelphia in 1978. I remember that what first provoked me was a sign on the organizer's table promoting nuclear power, which to me at the time was an indefensible position to take, as all "nuclear" meant to me was nuclear bombs and nuclear waste (that time in the U.S. was at the height of the ant-nuclear hysteria, and my college major, and soon to be graduating degree at Temple was Environmental Geology). I proceeded to purchase three items of literature from the table: the *Campaigner* mag with Georg Cantor on front cover, titled *The Theory of the Transfinite*; a *Fusion* mag with the cover title, *The Physical Significance of Superfluidity*; and a *New Solidarity* newspaper, with the centerfold article, *The Poverty of Barry Commoner*, which I read and which had a big impression on me, mainly because it introduced me to the concept of Negentropy. Before this, all of the science courses I had taken were steeped in the pessimism of an Entropic universe, that everything is winding down and that all of our lives, as well as everything else, will ultimately amount to nothing, which idea was always very unsettling to me. At that moment, I knew that my future was somehow going to be linked to an organization that was promoting such an opposite, and beautiful conception of nature and man. A few months later, back home in New Haven, CT, I re-met the organization at a book table outside the Yale University bookstore, and in early 1979 joined full time in the Hartford, CT local.

The point I'm trying to make here is that for the first few months after running into the organization, Lyn himself wasn't the focus so much, only his ideas, which were radiated to me by the ICLC<sup>1</sup> members I was conversing with at the time, and the various articles in our publications, as well as original source material I was pointed to, to read. I didn't see Lyn as the central focus that he actually was, only knowing of him abstractly through his articles, which I read, among other articles generated by members in the organization (this was at a time when videos weren't in much use). It was only later, in 1979, when I was sent to New Hampshire and the front lines of his 1980 Presidential campaign, that I got to know Lyn more on a personal basis, the "Word made Flesh," so to speak. I consider myself very lucky to have known Lyn as

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<sup>1</sup> International Caucus of Labor Committees, the cadre organization originally initiated and led by LaRouche.

much as I did, to be part of the core organization he led while he was walking the earth, seeing him speak at numerous conferences, and even being present with Lyn at some more informal occasions, such as a few dinners.

Now, here we are, 2022, with Lyn not being around anymore physically, the world maybe in its greatest crisis ever, yet Lyn's ideas are still dominant and efficient in the entire world, and as crucial as ever, if a way is to be found out of this horrible crisis, and setting forth a path to the future for the whole of humanity worthy of the Dignity of Man. So, although we don't have the man himself walking around anymore, just as we don't have Plato, Leibniz, or Beethoven, for example, we still have the fruits of his life's work, plus the example he set on how to lead a Good Life, with us today and eternally, in the form of the many books, articles and videos he left to us, and in the personal memories of those of us who were fortunate enough to be in his presence, at least a little bit, while he was still alive.

*Chicago, Illinois*  
*U.S.A.*



## Justine Dohl

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### Citizen

I come from a Republican background which is grounded in Wall Street and making money. I wanted to change the way America was going, but my Democrat friends were all wrapped up in social causes that have not helped enough people to have deserved the amounts of money that have gone into them. In the eighties, I ran into some of LaRouche's organizers, and stewed for a while on the ideas. But by the 90's I was ready. In 1993 I received a telephone call from an associate of Lyndon LaRouche, and have gone through a paradigm shift in my thinking since. Lyndon has created a movement of people that are very knowledgeable and are able to engage people in discussions of profound ideas, solutions for creating a healthy economy. Since that time, I have accumulated books, videos, audio tapes, newspapers, *EIRs* and the culturally insightful *Fidelio* magazines. The articles enlightened me about the paradigm shift that took place in the Italian Renaissance, which is what Lyndon wants for all countries. That is, to share in the newest discoveries in science and technology and how this would affect their countries' arts, culture, politic, economy and healthcare systems.

Lyndon LaRouche has taught me that Wall Street is not the answer to man's problems, but investing in technology that gets people back to work in skilled jobs. This is the answer my Democrat friends needed. With the LaRouche-Hamilton banking system investing in the physical economy, we can provide for future generations, for example, with endless amounts of energy through fission and fusion power, and inspire them with space exploration. His still-living model for leadership invests in great minds, great ideas to make a great nation greater.

When my husband and I moved back to the farm we were the 4th generation to do so. Every generation has to upgrade mainly because over the years technology has changed farming. At first we had to deal with a farmer (father-in-law) who was not willing to spend the money to keep the farm economically more efficient. Something had to change or we would lose the farm, or my father-in-law would have to sell the farm, which was not an option. My husband had been studying farming magazines and knew where our diversified farm was able to expand. The best option was in the area of hog production. Around the kitchen table at my in-laws, Art presented his idea for the future. When Art presented the farrowing house idea and facilities to feed them out, my father-in-law was not open to such an expense. My mother-in-law

would respond by pounding her fist in the air, saying, "We lived through the depression..." Something that I got tired of hearing.

And of course, I had been studying LaRouche, and at that point my LaRouche lessons kicked in. I had the confidence to say, "There are many farmers around who lived through the depression and it didn't stop them from progress." Silence. Finally my father-in-law said, "Okay, we'll get a farrowing house." Art hopped on that comment and presented his next idea: to hire someone to install a watering system. Art's dad immediately responded with, "No plumbers, absolutely not." At which point my brother-in-law piped up and said, "You can't water a thousand hogs with buckets." The story is, that we bought what we needed and kept a family farm going through another generation of farmers. It has been a good 45 years on the farm.

We can either face the consequences of the current worldwide financial collapse, or solve this now with LaRouche's ideas.

*Kansas*  
*U.S.A.*



## Mikael Dgazikian

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My tribute to Lyndon LaRouche:

I have great admiration for Helga Zepp-LaRouche and Her late Husband Lyndon LaRouche whom I call my second Intellectual Father! Mrs. and Mr. LaRouche have done and She still continues doing an extraordinary job to try to forge greater understanding of the international issues that would bring the United States, Russia, China, India, and virtually every country on the globe into some kind of harmony, so that humanity can live in both peace and prosperity. So, I salute Helga Zepp-LaRouche for being there and guiding us all (The Truth Lovers) like a bright lighthouse during these turbulent times. On the anniversary day of Her late husband Lyndon LaRouche I wish Her a Lot Of strength, Plenty Of Patience, and Good Health! Victory is at hand!

*North Hollywood, CA  
U.S.A.*



## Dr. Joycelyn Elders

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Former Surgeon General of the United States

Best wishes to Helga and the International Schiller Institute on this occasion of the Centennial Celebration of the life of Lyndon LaRouche. Unfortunately, I never got to know Lyndon LaRouche personally, though I became familiar with many of his ideas through his associates and his writings over the years. I collaborated in his effort to try to Save DC General Hospital in Washington, DC back in 2000 and other initiatives over the years, to fight for equity in health care services, especially for the poor and the underserved in the U.S., as well as throughout the world.

More recently, I have had the opportunity to get to know LaRouche's wife Helga, who is continuing in a wonderful way to carry his torch for the uplifting of all humanity, regardless of race, religion, geography or conditions of birth. We share a passionate commitment that a World Health System, which includes access to food, clean water, energy, sanitation and infrastructure, is an inalienable right of all people. We share an aspiration that this can be done in the image of Mahatma Gandhi and Dr. Martin Luther King, Jr., through non-violent direct action. It is in this spirit that I joined with Helga in initiating the Committee for the Coincidence of Opposites in the spring of 2020, when the world was hit with the COVID 19 pandemic, as a consequence of nations failing to heed the wise words of Mr. LaRouche and others over many years. The ongoing and evolving Covid-19 pandemic, the recent resurgence of polio, the appearance of monkey pox shows that the public health system is in disarray globally. If we are going to reduce mortality then we must look to the future of improving public health for everyone worldwide, not just for a select few.

There is a great need today for LaRouche's proposed solutions to address the growing crises affecting all mankind. Now, in this Centennial year of Lyndon LaRouche, it is my great hope that his farsighted ideas of a world of peace, justice and equity can be brought into being through our continuing efforts.

*Little Rock, Arkansas  
U.S.A.*



## Larry Evans, Wayne R. Evans

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(Larry is the son of Wayne Evans<sup>1</sup>)

Although not quite the testimonial input requested, Wayne's [Evans] enclosed written device undoubtedly is in the celebratory spirit intended for the upcoming centennial of Lyndon LaRouche. In concert with the potent organizational assemblage he created, Lyn certainly touched my father's life in a big way (as can say we all). Cognizant to obvious prejudice his family yet thinks this a remarkable piece aptly able to establish its own merit. We would cherish any efforts on your part furthering Wayne's inclusive participation of tribute (through Anastasia perhaps (?) or through addendum or digital form for attendees.)

As Lyn's public and written dialogues involving myriad aspects and fields of inquiry historical illuminations, humor, conversations with those who knew him well, (and which you have all so generously shared) goodness of action intensely passionate love for humanity, and his dedication to and innumerable generations of "golden" Ideas do truthfully attest, he showed a certain 23-year-old (freshly disillusioned from a university stint providing little stimulation and no real answers) the power to discover a proper rejoinder to the two respective openings posed at an early presidential campaign rally in Detroit:

(Lyn): "Who Am I?"

(Wayne): "Why am I here?"

And the means by which to satisfy that long yearningful seeking of the exquisitely joyful manifold of commonality with "... those who speak my own language."

In any event I hope R. Wayne's verse strikes a resonant chord of creativity within you.

Very Respectfully Yours,  
Larry Evans

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<sup>1</sup> Wayne was LaRouche's Vice Presidential candidate in the U.S. Labor Party ticket in the 1976 Presidential campaign.

## Reason Most Awesome

*By R Wayne Evans*

The current flows  
The willow bows  
The forces seem immense  
The mountain moves  
The river grooves  
With purpose most intense

The lightning bolt  
Sequoias jolt  
To shatter yet to stay  
The shooting star  
Seen from afar  
Affronts the Miky Way

Torrential rains  
The hurricanes  
Destroy and then relent  
The mighty deep  
Sends waves so steep  
The massive cliff is rent

The buds unfold  
The marigold  
Displays its awful beauty  
The tender sprout  
Will shatter grout  
To fulfill its growing duty

To stand in awe  
Of natures maw  
Yet all this power must shrink  
We re-create  
We contemplate  
We ponder and, we think

For all this might  
For wrong or right  
Reflect now and we find  
That all power  
Of natures bower  
Is for the human mind

It plumbs the deep  
It tends the sheep  
It's gentle and it's kind  
With vengeance dire  
The atom's fire  
Stems from the human mind

Why rise from rot?  
Trees knoweth not  
Why flowers now the rose?  
No quiet sea  
Nor buzzing bee  
Nor plain or planet knows

The mountains wide  
The lands divide  
Now plunges deep the sea  
And puny man  
In essence can  
Feel responsibility

O'er photon parts  
And hungry hearts  
O'er lust and just desire  
O'er indolence  
Malevolence  
Bar, spar, brace and wire

Observe a tree  
Or feel a flea  
Or challenge nature's beauty  
To alter, change  
No finite range  
May limit human duty

We deprecate  
Appreciate  
In voice or violin  
In stillness deep  
Our council keep  
Our wild abandoned din



What futures hold  
We must mold  
Awareness, conscience flourish  
Or we must feel  
The bitter steel  
Of what we failed to nourish

Just a fleck  
A tiny speck  
Of all the vast creation  
Yet only we  
Uniquely free  
Our lonely assignation

We meditate  
Communicate  
We hear feel taste and see  
Minute or vast  
Our actions last  
Throughout eternity

Acts wild or tame  
Or lack of same  
Species sapient homo  
The only one  
Beneath the sun  
Nature's major domo

We build, destroy  
Or merely toy  
With nature's vast array  
But every act  
'And every tact'  
The universe must pay

Through somber plea  
And joyful spree  
A grim finality  
Each thought, each voice  
Each act, each choice  
Unique morality

Galaxies meet  
Observe thefete  
Of raw and naked power  
Cataclysm met  
We tremble yet  
The greatest forces flower

For boon or curse  
The universe  
Or nature hold within  
In us abide  
And live inside  
The tender human skin.

All the powers  
Of eon's hours  
Forces most enormous  
Are all for less  
Til consciousness  
Towers o'er those that form us.

Its course it chose  
The river flows  
The level now surprises  
And man must fight  
The grooving might  
The levee also rises

For thought alone  
Is as a bone  
Devoid of flesh or sinew  
Less than a thorn  
If only born  
To live and flourish in you

The human place  
All must face  
In fact and not opinion  
Is arbitrate  
Or abdicate  
Our proper, just dominion

O'er creatures small  
And mountain tall  
And all that lie between  
O'er angry seas  
And galaxies  
Of all most vast or mean

O'er virus' squirm  
And boring worm  
O'er place and space and time  
Dejection, bliss  
And avarice  
O'er wind and wave and clime

O'er bread and meat  
And lack of heat  
O'er rain and pain and fire  
O'er greedy mess  
Self righteousness  
And quirk and murk and mire

There may be borne  
On morrows morn  
Or on millennia of vast number  
For burden's lift  
Or novel rift  
To free or to encumber

A long sought find  
To share our mind  
Our siblings tame or wild  
But near or far  
'Til then we are  
Creation's only child

And lonely we  
Creators free  
Though products of creation  
Now freely voice  
Our proper choice  
Of humble adoration

Of power supreme  
The force we deem  
The final just composer  
Of every tree  
All harmony  
In nature's vast enclosure

Not pleading bleat  
Nor safe retreat  
Behind a kismet bastion  
No simple trust  
No servile lust  
No quest without a question

No begging plea  
No weakened knee  
In proper place stand tall  
Renounce false lore  
And bow before  
The force creating all

Not merely bend  
But human blend  
In nature's procreation  
Causality  
Could never be  
Devoid of a creation

To understand  
We dip our hand  
In all that we can sense  
More tightly grasped  
The less is clasped  
Our senses form a fence

That we must breach  
If we're to reach  
Appointed destiny  
And meet in place  
Creation's face  
And our divinity

Unseen unheard  
Yet sight and word  
To recognize unwasted  
To hear the glow  
To feel, to know  
Unfelt, unsmelt, untasted

Though we be  
Uniquely free  
Yet most securely bound  
To cultivate  
And propagate  
This speck of hallowed ground

To nature bless  
Not taking less  
But infinitely more  
The more to make  
The more to take  
The greater left in store

All futures wait  
We build our fate  
Knowledge nature mates  
The greatest find  
The boundless mind  
Creation thus creates

In noble fight  
We have no right  
To limit our creations  
Structures, things  
Thoughts with wings  
Cities, ships or nations

People, love  
Down, side, above  
A boundary merely teaches  
A boundless mind  
No limits find  
Within or nether reaches

Creation's child  
Thus brave the wild  
Not merely stand a'lee  
Through beam and mote  
Choose to promote  
Nature's anti-entropy

Not merely be  
But choose to be  
A part of all dimensions  
And dip that hand  
And understand  
Creation's subtle fine declensions

Creation speaks  
Creation's seeks  
And thus the twain do meet  
Each thus to grow  
And each to know  
And each become complete

The current flows  
The willow bows  
And humans standing lone  
From boundaries learn  
Each wall to turn  
Into a stepping stone

The current flows  
The willow bows  
New universes wait  
For unbound mind  
Their lair to find  
And build a better fate.

The current flows  
The willow bows  
And morning dawns anew  
While humans make  
Their needs to slake  
The many from the few

The current flows  
The willow bows  
And on this glorious dawn  
We live to give  
For we must live  
For trillions yet unborne.

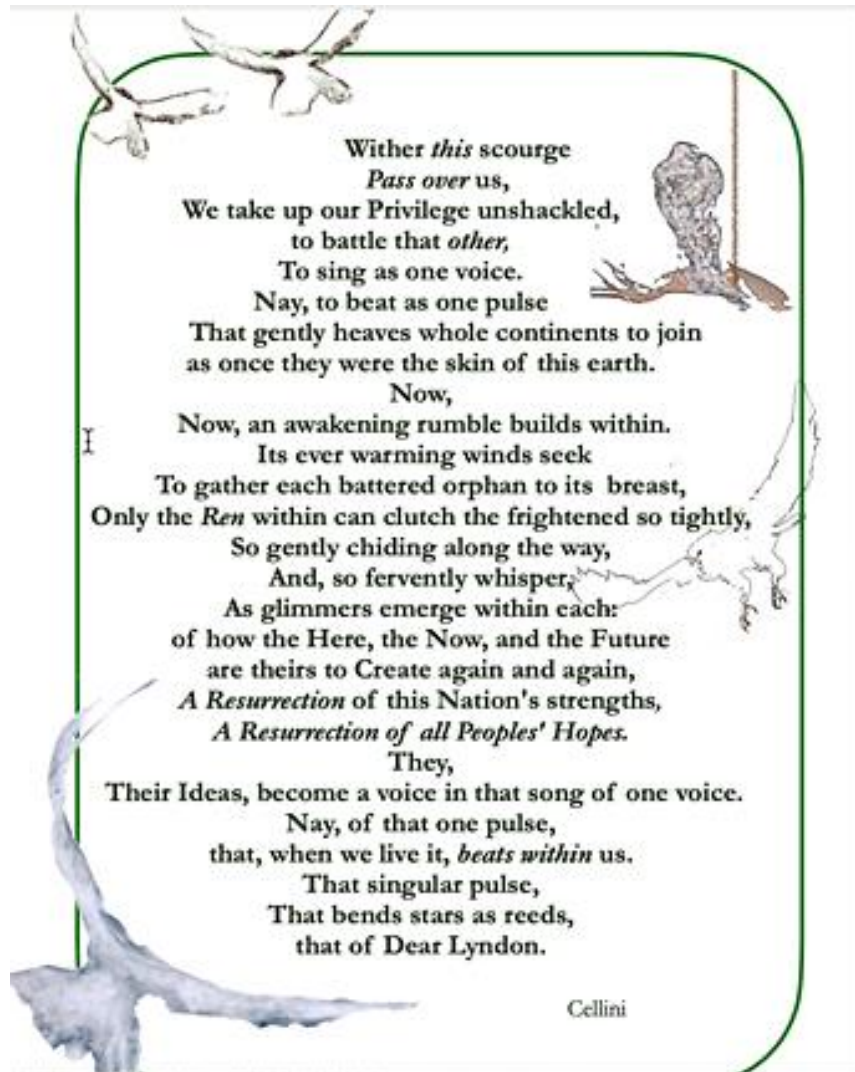
*Michigan*  
U.S.A.



# Linda Everett

(February 14, 1947 - August 10, 2022)

Thanks to Dear Lyndon



April 18, 2022  
Virginia, U.S.A.



## Stanley Ezrol

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### How Lyn Helped Me Along

My wife Stephanie and I met on our way to a peace rally in 1969. We knew we wanted to live in a better world and the popular mood nudged us into the anti-Vietnam War movement. I drove a car full of my friends and my sisters to the November 15 "Moratorium Against the War" in the nation's capital, where we joined a crowd of hundreds of thousands.

The war did not end. The economy, the justice system, nothing about the United States or the general progress of the world improved. In 1971, then President Nixon's advisors George Shultz and others, convinced Nixon to save the economy by taking the dollar off the gold standard, freeing all currencies to float uncontrollably in value. This did not work. As a 1971 Ivy League graduate with part-time experience in the publishing industry, I, like many others found no employment. Nixon demonstrated his outstanding character in 1972 by going along with Dr. Henry Kissinger's scheme to send some staffers incognito to pilfer documents from the headquarters of his electoral opponent, George McGovern. (To prove McGovern was a Russian puppet or that Nixon was reckless?) They were caught, Nixon was subjected to close-up investigation that he responded to by having recordings of his conversations destroyed and other such proud measures. Kissinger was praised as a leading figure in international diplomacy. The voting citizens of the United States demonstrated their concern for the nation's and the world's future by re-electing Nixon, who resigned two years later under threat of impeachment or trial. Kissinger remained at the White House to serve the incoming replacement.

Meanwhile, we had gotten married, and I was in a civil service job at Custom House in downtown Manhattan. We continued to go to peace rallies and stand for civil rights, but nothing really changed except the use of dope. After a year of marriage, one of Stephanie's best friends said that her boyfriend, the brother of one of my 3rd-grade classmates, was involved in a socialist organization. We were warned that they read a lot of books, but we met with four or five members who shook up some of our ideas. They invited us to a lecture at my Alma Mater, Columbia University, to be delivered by "an old guy." We returned with some literature that kept me occupied every evening after work. This included Lyn's 1971 pamphlet, *Socialism or Fascism*, in

which he forecast fascist doom were the decisions of 1971 not reversed. Now, 50 years later, the misfortune cannot be denied.

### The Old Guy

We went to a lecture hall after the program was underway, with 2–300 others. The speaker was balding with gray-brown hair, but his energy, sharpness of thought, humor, stamina, and impact most definitely did not live up to the title "geezer" he had playfully adopted. The primary topic was "dialectical economics." The plot being, how to figure out how the universe works. Why, for instance, does an economy depend on fixed exchange rates. Why can't it just continue as it is instead of constantly changing. Significant infrastructure takes decades to plan and develop. New technologies may take generations. Can you decide on undertaking projects like that if you have no idea how to finance them? What about people?

We were, at that time, more than a decade into the proliferation of a huge promotion of the "Population Bomb" crisis. I had first seen articles about that in about 1960 when I was 10 years old. Reading that we were faced with shortages of food, energy, building materials, water, health facilities, systems of education and other necessities, made it imperative that we stop producing babies to make-do with less, my immediate reaction was, everything we use and need is provided by people. If we don't have enough "stuff" to provide for our needs, how does cutting back on the people who provide it help? Stephanie had responded in about the same way.

The old guy, "Lyn Marcus" as he was known, was the only person in the course of this whole controversy, that was able to present with precise scientific description, humor, and some level of contempt for the idiocy known as Malthusianism, that was not only totally clear to me, but that provided much more detail about the path toward reviving development to oppose the dangers of war, pestilence, famine, and so on that trying to solve shortages by eliminating the producers.

He used various aphorisms, anecdotal reports, jokes and ironies, to make his points. One notable example was "the world-wide cup of coffee" used to demolish the notion that every locale had to fight for itself. The simple idea, applicable to virtually everything, is figure out what you need. To make a cup of coffee you can start with coffee beans, water, sugar (optional), and a cup. "How do you get them?" is the question that adds "world-wide" to "cup of coffee."

He promoted the idea of planning a purpose for your life by referring to a cartoon that showed a corpse looking over the side of his coffin as he was being marched to

his grave, while asking, "What was that all about?" This prompted the thought, "Maybe I should figure that out." Lyn often repeated the possible result, "If you live a life that provides for humanity, you can die with a smile on your face."

### **What Made LaRouche Special?**

Lyn, like my father, was a World War II veteran. They both served for a number of years in the U.S. prior to getting on a boat to Asia. They both were well-intentioned throughout their lives. But there was a difference. My father was shaken by the McCarthy campaign against those who did not believe in going along with narrow prejudice against the beauty of global progress. Lyn always knew where he stood and we all should be on that issue. I was stricken when, I don't recall his first mention of it, LaRouche pointed to Dale Carnegie's book, *How to Win Friends and Influence People*. Its intention, can be summarized by the slogan, ridiculed by, among others, John Kennedy, but also by Lyn, "Go along to get along." What tickled me is that when I was about age 15, my father angrily took me aside because he was disturbed about my political inclination. He cautioned me that I was ruining my future possibilities. Previously, he had warned against signing a petition, writing letters to the editor, or, in any way, making my name known. He then presented a book to me and said, please read this, it might make a big difference in your life. The book was Dale Carnegie's, and I did read it. I learned a lot from it, especially, "Don't go along." Meeting a "geezer" of my father's age who had the same idea did make a big difference in my life.

Here are some instances of how Lyn stepped in to encourage my contributions on using Lyn's way of thinking:

1. For a few years, I worked for a software firm that was directed by members of the movement. Lyn routinely suggested approaches to software design that would make both the creation and use of software more productive. This differed from the management's approach, which focused more establishing ties with wealthy concerns by establishing an appearance of wealth. They were, essentially, on the "Carnegie" track. I was elevated to "team leader" status (pay increase not included), but the company stuck to their path toward failure.

After Lyn had an opportunity to review the situation, he made it known to the movement that the company was spending foolishly and was close to bankruptcy. Most of the management and staff were offended by this, whereas, without access to "the books," I was aware of problems that I had not previously felt free to air openly.



Once the discussion was opened, however, I wrote what might be called a "Platonic" or "LaRouchean" tale titled "Eurobidus" to address the question. I circulated it anonymously because identifying it with me would have made me, not the future of the business, the issue. For several days, I enjoyed the chattering about where it came from. "It doesn't make any sense," "It's an enemy operation to shut us down" (something the management had already provided for), etc. Knowing the author, Lyn insisted it be issued to the whole membership.

The lesson was one of using metaphor, analogy, and truth to expose the path toward understanding.

2. After that business, Stephanie and I moved to our office in Washington, D.C. This put us in the vanguard of a transition of the organization's center from New York City to the Capital. In part, the reason for this move was that President Reagan had arranged for Lyn's assistance in obtaining an agreement with the Soviet Union on what became Reagan's Strategic Defense Initiative. At the time we moved, a dozen or so other members and Lyn and Helga had moved to the area.

Our role in Washington was as gatherers, analyzers, reporters, and creators of intelligence. The office "boss" had, at first, assigned Stephanie to serve as his secretary and assistant and me to deliver messages and do other odd jobs. Before long, we migrated to our new roles. This was another situation of undue "Carnegie" influence. Stephanie and I saw our role as implanting the truth and changing incomplete or inaccurate views using irony, metaphor, ridicule at times. They leaned somewhat toward fitting in à la Carnegie.

A not untypical incident occurred, in 1982, the period of the Malvinas conflict between Argentina and Britain, Prime Minister Margaret Thatcher visited to consult with President Reagan. The then Secretary of State Alexander Haig presented a preparatory session to the State Department press corps of which I was a member. Early on, he identified Britain as "Our oldest ally," as know-nothings and "Carnegies" are wont to do. Given that the occasion was a war between Britain and a sovereign State in the Americas, I interrupted to announce, "I thought they were our oldest enemy." Those aware of the 1776 revolution would know this, but many in the room did not. For about a minute, various things were murmured throughout the room until ABC's well known, long-time, well respected State Department correspondent, Sam Donaldson, said, "He's right, you know."

When I returned to our office and told the story, the "boss" was very disturbed and cautioned me to be careful, "You could have your credentials pulled." Lyn, of course, was very pleased, and I believe we put an account in *EIR*.

Early in my four years in Washington, the weekly "Eye on Washington" column was transferred to me from the "boss." I was also asked to write for another column, "M. T. Upharsin," that followed the career of Henry Kissinger.

3. From the Capital, I was drafted to work on designing a computer system for our financial management purpose. Unfortunately, once the design was essentially complete, I was drafted to help put it into operation. Many problems continued because many members, including those in positions responsible for financial management were not getting it.

As Lyn noted the continuation of what might be called "sloppy" work in financial management, he contacted me on a number of occasions to try to straighten things out. This reached a peak when he asked me to write something on "Baby Boomer Accounting" for the organization. It was simply a direct explanation that the reason we do what we do is keep track of products moved, products purchased, income achieved by product, etc., and expenses by category. Doing this properly makes it possible for us to know what we can and can't do or what we have to change, but things were not working well. At that point, we held weekly meetings for the membership. The Saturday after my memo was released about six members of the "leadership" lined up to denounce me for being abusive toward the leadership and sales staff.

As they went up and down, one by one, I decided to wait for all to be finished before answering. As I got up, the moderator asked, "Do you really want to make a fool of yourself?" I said that Lyn asked me to write this and approved what I wrote. When you call me a fool, you're calling him a fool. \_\_\_\_\_ said that she called Lyn to complain and he simply told her to go easy, but she didn't stick to that. You all know why we have to do this and I'm here to help you out as necessary.

4. My most extensive, far and deep work on the historic conflict between American Patriots and the British Empire was to a large extent my discovery and my idea, but would not have been published, at least not responsibly, without Lyn. It started during Reagan's first Presidential term. I was shocked at a conservative Republican assemblage to see a magazine called *The Southern Partisan* showing the Confederate Flag, Civil War scenes, and other relics of slavery on the literature table.

I looked into it and uncovered a still ongoing relationship between various high-level figures, including Henry Kissinger, who owed their careers in government service to their role in this neo-Confederate movement. Over the years subsequent to that first look, I did sporadic research on the subject, found out what I could about the generations leading into the movement as well as its continuation into the present. Over the course of almost twenty years, I published a dozen or so articles, made a small address to a large conference, and made presentations at a number of small organizing meetings.

Lyn was always interested in this development and requested articles from me. Much of what I wrote suffered both from a lack of thorough coverage, but also from the disinterest of some editors.

In the year 2000, as George W. Bush was elected President with a known crew of Confederate loyalists, including Attorney General John Ashcroft, Lyn urged me to go to work on a thorough exposition of the topic. I dug back into many sources I hadn't examined and discovered things I had overlooked, including Kissinger's role as a partner to William Yandell Elliott of Tennessee in organizing meetings and activities with the operation known as the Nashville (sometimes 'Southern') Agrarians.

After a number of weeks, I sent Lyn a draft. I had opened the article with several pages covering Lyn's work as it related to the Agrarians. He got back to me and said I could drop everything I wrote about him, but I had to go back to John Locke, the English agent of William and Mary, the Dutch monarchs who took over the British Empire in 1688. This idea that we get to the bottom of a story and put aside secondary issues, such as Lyn's own work in this area at that time, is another key to Lyn's egoless effectiveness.

This opened up a new area of research for me. It led through Locke, whom some name as the father of the U.S. Declaration of Independence and Constitution. In fact, he had some responsibility for the pro-slavery Constitution of the Carolinas. He also had a view toward fundamental goals for citizens that cohered with the pro-slavery "law" from 1688 to 1863. Where the Declaration of Independence honors the rights to "Life, Liberty, and the Pursuit of Happiness," that is a correction, based on the works of Gottfried Leibniz to Lock's "Life, Liberty, and Property." Thomas Jefferson, a student of Locke's who played a role in composing the Declaration, (not really as author, but as Secretary to the Continental Congress), was fond of Life, Liberty, and Property as used in the Carolinas Constitution and in the Confederate Constitution

formed by the states that seceded. In this context, "property," means slaves. This was demonstrated by the historian/economist, Frank Lawrence Owsley, who made a career as a professor at Vanderbilt University, the cradle of the Agrarians. He wrote a history of the economy of the Confederacy where he argued that the Confederate way of doing things did not ruin their economy because it was ruined by \$2 billion in property stolen by the North. The \$2 billion he referred to was the value he put on the freed slaves.

When I completed what I thought was a near final draft and submitted it to Lyn, he announced to all, especially the editors of *Executive Intelligence Review*, that he would personally review and edit the article and that they should keep hands off. When ready for publication, I proposed the title, *Seduced from Victory, How the Lost Corpse Subverts the American Intellectual Tradition*. It was over 50 pages long and provided both the cover information and most of the text for the issue.

One indication of how Lyn's treatment of ideas differs from others is this: "Lost Cause" has been used for five generations or more to refer to the defeated Confederacy. "Lost Corpse" is easily recognized as referring to the same thing, but as a "Corpse," no longer alive. One of the few substantive changes Lyn made in my text was to add a few quips about "Lost Corpse" beyond what I had written.

It also inspired the editor of the magazine to illustrate how Lyn relates differently to his readership than many others. I happened to have been travelling the day the issue was "put to bed." I got home, logged into my computer and saw the cover I had agreed to except there was no "Lost Corpse," only a "Lost Cause." I got the editor on the phone, and his first response was "People know what Lost Cause means, nobody knows about Lost Corpse." This reflects thinking that is shy about teaching anything new, but I responded by saying, "Lyn said he was editing this" and convinced him that the title was an important part of the article. It was fortunately changed back before going into circulation.

([https://larouchepub.com/other/2001/2829\\_fugitives.html](https://larouchepub.com/other/2001/2829_fugitives.html))

#### **Addendum:**

I conclude with a note about my father. Lyn almost never hesitated to correct something in an appropriate way. We know how Lyn acts on something that needs action. None are like him, few come close.

But once my father took a risk to respond to an injustice. I say this because our job is to bring that out, as best we can, in people who may not act on their own.

In our high school years, my brother and I joined a movement to reverse a decision our school leadership had made to cancel a scheduled concert by the leftist folk singer, Pete Seeger. The district scheduled a gathering at the planned site of the concert to allow citizens to express their views.

My father said he was attending to keep us out of trouble, and sat away from us. Many of the attendees had Veterans of Foreign Wars (VFW) and American Legion caps. My father never joined the VFW or the Legion, but he was a WW II veteran, having served for five years and discharged as a second Lieutenant. As attendees stood up one by one to denounce Seeger as a communist enemy of the nation, my father became more and more disturbed.

He stood and, with a slight tremble, said something like, I'm not wearing a hat, but I am a veteran like you. You say we should stop this man from singing here because you don't agree with him. I don't know him, but what you're saying is what we went to fight against. I was away five years. Free speech, this is what we fought for. How can you stand up now and say he can't speak because you don't agree?

I don't recall hearing any responses.

*Virginia, U.S.A.*

Addendum

## **EUROBIDUS**

*A recently discovered Socratic dialogue*

Socrates: Hello, Costus I have reports that you have just resigned your position at the academy. Were you not one of the most promising academicians? Why have you left and which academy will you now grace with your wisdom?

Costus: My friend, the reports you have may be true, but only through incomplete knowledge of the academy. I have written a note of resignation. That much is true.

S. Then complete my understanding of the affair.

C. I have resigned because my achievements far surpass those of my teacher. I am his equal in wisdom and far surpass his abilities in statecraft.

S. Then, surely, your contributions were received with joy at the academy and would be at any academy of the modern world.

C. That, my friend Socrates, would be proper. But because of the intemperance of my former master, I am barred from all duties of administration and professorship.

S. Is this the sad state of affairs? I always thought the chief of your academy to be the most temperate and truthful of academicians of the day. Often has he spoken of his longing for the day when you and your peers would take on the spiritual guidance of the academy so that its life would not end with his.

C. Yes, that was his view as he expressed it often to myself, the entire academy, and any other citizens who could be gathered to listen. But I have long known of his grave personality flaw.

S. What is that?

C. Intemperance. Many of the finest students of our academy, students such as Conius, Rotinus, Androgynus, and others have known of this flaw.

S. You are correcting many wild stories I have believed to be true. I have been told that Conius, Rotinus, and Androgynus were among the least discerning, and in fact most slothful, and wanton students who had ever been admitted to the academy. I am grateful that my misapprehension of these young men has been corrected.

C. Indeed, I once had the same low opinion of these estimable academicians that you now hold. However it is only these and a few other brilliant students such as the noble Titasbum who have perceived my superiority to our former teacher.

S. Surely, the endorsement of Titasbum holds no little weight. But tell me, I understood it to be two years since your last lectureship, my good friend. We all hoped that a relaxation in the strains of administrative functions would return you to the lectern.

C. My friend, I see you are afflicted by the same errors which have caused my academy to lose the services of so estimable an academician as myself.

S. How so? I thought my sentiments to be only the most obvious and appropriate to such a situation.

C. It is the faith you have, as did my former instructor, in pedagogy. It is this belief that ennobling the souls of the students and the citizenry is the proper end of an academy. It is this stubborn refusal to learn from your betters which has doomed every academy of the past. Yours and my teacher's most of all.

S. Truly, until this moment I thought your master had no betters. From whom can he learn except from the God who was also my chief teacher?

C. No betters? Perhaps no betters in wisdom, perhaps not in truth. But this truth that you have worshipped is not permanent. Truth has no power to make the poor wealthy. It is this power that I have won for the academy. This is the power that Androgynus has won through concord with the great powers of Europe and Asia. You need know nothing of geometry to build an empire, as long as you can mold men's desires.

No betters? Please, don't mock me. Go to the academy. Go see my so called teacher. See the tatters about the hems of his gown. Look closely at the sandals on his ill-shorn feet. Ask his students how many barrels of wine, how many woman slaves, and how many lambs and sheep they can have for their next banquet. Then go see my friends. People with real power. Go to the stately home of Sachius. Come with me to a banquet of my friend from Rhodes. He will send you home with a dozen slaves to carry you on their backs. And if you offer your wisdom to manage his affairs, of women you need never lack.

No my friend, Socrates. I know what power is. You mock me with truth.

S. Here another myth is over-turned. I was led to believe that Androgynus had so neglected his vineyard that even his poor family's little business enterprise was precarious. I did not know how far he had come in the world. But look, here comes our friend, Eurobidus.

Eurobidus, stay and converse with Costus and myself. He has corrected many errors which have long lodged in my mind.

Eurobidus: Socrates, my friend and teacher, I would gladly join you, but I am now already late for a celebration at that Academy from which Costus has departed.

S. A celebration. Yes, I think I will accompany you. Costus, Perhaps tomorrow we can continue this discourse. I thank you heartily for what you have taught me.



## Robert Fallacara

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### Life Before and After Discovering Lyndon LaRouche

One day in March 2017 my prayers were literally answered, while walking through Grand Central station in Manhattan. This is the day my life changed forever and I'm grateful that a gentleman named Art caught my attention.

My brief history: I was a very nervous child; school was a very scary place and I would literally shake in class. I recall making daily excuses for not wanting to go. At the time, I'm not sure if my mother realized why I tried to avoid school but would never let me stay home. This was ultimately a blessing, as it made me face and not avoid these types of situations. In contrast, it could have started the excuse-making behavior, that's so prevalent today. I made myself as quiet and as small as possible, hoping to never be called upon. I looked for any distraction and couldn't wait for recess, which was the greatest distraction of all. In the first grade I was left back, and this set the stage for the rest of my life. Every school year thereafter, my teachers would tell my mother I was learning disabled and was treated with a delicate touch. I adopted this label, no teacher expected anything of me, and poof, fear of school was gone, but the learning disabled label stuck. I ultimately graduated and thank God to this day I have strong mechanical and technical skills. However, there were many self-imposed limitations.

Even though my school years were not good memories, a lot of good came from being labeled learning disabled and having a low self-esteem from it. I personally believed something was not right, a person should not feel this way about themselves. This started my truth-seeking mission to why and how to fix such self-destructive thinking. I always felt like I defaulted to a mechanic career because I was stupid and did not have the better opportunities in life as my classroom achieving friends. This thinking in time manifested into worthlessness and varying levels of depression. But once again, this problem-solving mindset has always kept me open minded and open to new ideas. Starting at eighteen, I read many "self-help" books and saw many psychologists, even tried anti-depressants. In the end none of these approaches fixed the underlying self-destructive habitual thoughts. Anti-depressants made me numb, the books taught me new useless psychology terms, and psychologists just listened and offered no guidance on how to fix these issues.



I say my prayers were answered, because after the 2008 election, for some reason, I felt something was not right with Obama, especially after he told and gestured to Joe the plumber, that we must spread the wealth. Not long after and by a chance encounter, someone asked me if I've ever heard of the Bilderbergers, I replied no, what is it? He stated the people who run the world! I was immediately captivated, and that started my fourteen-year journey up to this writing. Unguided, I went down every conceivable rabbit hole, much was a waste of time, but a lot was learned, but little did I know my mind was being prepped for something much bigger. This obsession, which I now believe is designed to overwhelm the mind. One overwhelmed episode led to a very powerful physically manifested spiritual experience, which made me pick up and read the Bible. About a year later, due to another overwhelmed episode, I prayed for guidance on if the journey I was on was a waste of time, or should I continue. Three days later, at Grand Central, Art from the LaRouche Organization introduced himself while walking by their table. At first, I said no thanks and kept walking, but something irresistible kept telling me to turn around, so I did. That's when I saw Art standing next to two posters, one with Obama and the other with Soros, both behind bars. I walked back, and while pointing at the posters, asked, "Is what I've been learning about them true?" Art replied, "Yes." I asked please explain, he proceeded to verify what I've learned to that point. It was then that I realized that this journey for truth, was no longer unguided.

I started researching everything LaRouche, there was good and bad. I ignored the bad because I knew there was something special here. At that time, I was not a strong reader, it created anxiety, so I started with the video, *1932 - A True History of The United States*. My mind was blown after learning that we are still fighting the same British Empirical apparatus from which we won our independence. At first it was difficult to except that this could happen to America, but I persisted. Attended meetings in Manhattan, started reading all their literature, met a new friend named Renee with who I have great conversations, clearing any confusion. Then read my first of several books by Lyndon, *Earth's Next Fifty Years*. Lyndon's style of writing was not easy, but again, persisted. Each chapter was a continuous mental explosion of discovery. Some were so powerful, that I would have to put the book down and walk away to process what I just read. Philosophical people always caught my attention, but I'd never heard anything like this. As time went on, I started to see there were two realities, and the term "Truth" I've heard and read so many times over the years, started to make sense. These continuous and compounding

discoveries, started to change the way I thought and felt. I was seeing things I've never seen before, like how the media and Hollywood are tools to steer and shape the minds of the population. It's not until I turned it off that Lyndon's teachings really took hold.

It is through Lyndon LaRouche, that I finally realized I was never the label I sadly adopted so many years ago. I'm continuously recognizing and removing these self-imposed limitations. Just writing this essay was very difficult but I pushed through and delivered on a promise. I've also become an even better parent, confidently guiding my daughter to navigate and guard her mind in this very difficult world. I'm grateful I've come to know Mr. LaRouche and wish more people could experience the power of his ideas.

Thank you.

*U.S.A.*



## Cloret Ferguson

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LaRouche Guides a Reading of "Geistliches Wiegenlied" Brahms Op. 91

PREFACE: Thank the Good Lord for Lyn! This paper issues from a "work in progress" on Brahms' "Geistliches Wiegenlied," Opus. 91 No.2, both the study of the composition's design and mastering a performance of it. Lyn's groundbreaking work in the area of music permits even the "average person" to partake of the principles required to truly appreciate musical and poetical ideas. With this knowledge, it is possible to make accessible to everyone the inner world of Bach, Beethoven, Mozart and Brahms. This writer has had a "front-row seat" and enjoyed immensely hearing some of the greatest artists performing Mankind's masterworks. We all are blessed to have been given the opportunity to receive this first-hand, to enjoy "hands-on" coaching, advice, and a wealth of knowledge from Lyn, Helga, and many of the world's greatest musicians. Having had such an opportunity, I will cherish it always, and am truly grateful. Please accept this modest account and attempt here to communicate and apply some of what I comprehend on this 100th anniversary of Lyndon LaRouche's birth.

### **Lyn's discoveries**

Lyndon LaRouche made a series of original discoveries in the interval 1948-1952. The first discovery demonstrates that the success, or failure, of a society's choices in culture, policy, and technology can be measured as an ordered increase (or decrease) of man's power over nature, per capita, and per square kilometer of our planet's surface. This measurement can be identified as an increase in the society's potential (physical) power to transform nature; its potential relative population density. Secondly, LaRouche apprehended that identical processes of creative mental activity, by means of which discoveries of new physical principles are generated to solve what appear as paradoxes in physical science, are mirrored in the processes necessary to resolve a unique type of paradox identified as metaphors in Classical music, poetry, and dramatic art. This principle of discovery overturns the age-old assertion and popular belief that there exists a division between art and physical science (Geisteswissenschaft vs. Naturwissenschaft). The third of LaRouche's discoveries was the recognition of the implications of Riemann's 1854 habilitation

dissertation, as an amendment to the work of Carl Gauss. This idea LaRouche conceptualizes as the notion of a “Keplerian, multiply-connected manifold.”

Let us move forward and explore this LaRouchian principle in Classical artistic composition. According to LaRouche, a Classical composition should fulfill at least three parameters identified below:

- a) it should free human beings from the degraded state described as “symbol-mindedness;”
- b) as a classical artistic work, its principles should reveal its truthfulness through recognition of ironies and metaphors.
- c) such ambiguities obligate one to abandon literalness and sense-certainty, by reaching into the domain of ideas for a subsuming metaphor which brings forth a resolution.

Over the earlier part of this year, Malene Robinson and I began a regular sing-through and periodic discussions of the Brahms “Geistliches Wiegenlied” (Spiritual Lullaby), which led me to choose it as a viable candidate for our pedagogical exercise here.

In scrutinizing this work, *A Manual on the Rudiments of Tuning and Registration*<sup>i</sup>, commissioned by LaRouche, served as a primary source for identifying crucial elements of voice species, voice registration and pitch concerns. It is an indispensable aid in accurately “reading” and identifying primary considerations which govern the Classical composer’s drafting of a musical setting, and in explaining the function of the components of the musical setting of a poem. The scientific musical pitch of middle C = 256 Hz is the anchor and pivot which enables each species type of singing voice to convey Platonic ideas in Classical musical composition.

We’ll begin with the idea which subsumes the wealth of ambiguities and “singularities,” poetical and musical, conveyed in the composition itself. Regarding Brahms’ “Geistliches Wiegenlied,” what is the primary focus? Over time, the sequence of “singularities,” and abundance of ironies undergo a process of transformation. This process develops into a single coherent whole. Yet, it is critical to understand that the composer’s idea, the compositional thought-object, exists as completed whole in the mind of the composer. This precedes the unfolding of the idea as written (and performed). What conventionally is identified as the conclusion of the composition exists first, before unfolding the idea in time. The great challenge Brahms faces, as it is with every Classical composer, is to subject the idea to a type of

“time-reversal” process. This notion, in many ways is akin to the notion called the “Simultaneity of Eternity” – both are characteristic of, and distinguish Classical composition from other works. With “Time-reversal” and in the “Simultaneity of Eternity,” clock time is subsumed by an idea unifying individual occurrences as one existence. The “Simultaneity of Eternity” provides a pathway through which conventional notions of past, present, and future are able to coincide as one, while in “Time-reversal”, “the future determines the present” and, in some instances, may also determine the past, as well. Through the writings of Plato, Augustine, Cusa, and Leibniz, a familiarity with the “Simultaneity of Eternity” can be obtained. Lyndon LaRouche makes both concepts accessible through his discoveries in art and physical science.

In this exercise, we will demonstrate how a manifold of compositional elements and ironies within Brahms' “Spiritual Lullaby” become a unified idea with each succeeding hypothesis advanced as a higher idea than the preceding one; each freed of literal and empirical representations of time. As understood by Heraclitus “...the only constant is change.” Now we go to Brahms' “Spiritual Lullaby,” guided by LaRouche's principled understanding of “reading the composer's underlying meaning” whereby these transformations are made to occur.

What is the composer's actual subject?

LaRouche: “...The subject of all great art is creativity, and nothing but creativity. And it's creativity in a certain setting, using a mediating object as a way of getting at the communication of some aspect of creativity.... The subject of all great art is creativity. And what the artist is doing is trying to celebrate creativity to his audience, which he hopes is sensible of it; the intelligence of the audience, how important creativity is. His creativity has become his identity. This is true of anyone who does creative work, whether it's in art, or in science is, the act of creative mentation becomes the subject...”<sup>ii</sup>

In Brahms' “Spiritual Lullaby” the vehicle for such a discussion is his counter-position of two contrasting poems: the first and opening plea is to a “father,” while the second calls for heavenly powers to intervene. Here two distinct pleas for help in soothing a mother's child are given. “Josef lieber, Josef mein,”<sup>iii</sup> the first poem, is a Christmas folk melody, which dates prior to the 1500s. Brahms places it at the very beginning of his composition where, in the printed score, the words appear directly beneath the instrumental notation of the piece, but not as lyrics. Would a

contemporary mid-19th century German audience readily recognize this old Christmas song without it being sung by a human voice? The range and registral distinctions of the viola<sup>iv</sup>, a string instrument, mirror those of the human alto singing voice. However, the viola's vocal range extends beyond that of the mezzo soprano. This instrument enunciates musical ideas accessing the distinct regions of the voice (e.g., chest, mask, head) where the intervals of the musical scale are beautifully accommodated and it mimics qualities of the alto voice. This composition opens with the viola "singing" the Christmas folk melody, which can be viewed as a hint that Brahms believed it was sufficiently known and popular to cause a "recall effect" upon the mind of the hearer. Today, it would be comparable to the orchestra's playing the first two bars of "For Unto Us A Child Is Born," or the "Hallelujah" chorus from Handel's *Messiah*, no lyrics required.

**"Josef lieber, Josef mein"**

'Josef lieber, Josef mein.  
Hilf mir wieg'n mein Kindlein fein.  
Gott der wird dein Lohner sein  
In Himmelreich der Jungfrau Sohn, Maria.

Joseph dearest, Joseph mine,  
Help me rock the babe divine.  
God's [Heaven's] blessing shall be thine  
In th' kingdom of the Virgin's Son, Mary.

The second poem "Geistliches Wiegenlied" against which the above melody is counter-posed was authored by philologist-theologian Emanuel Geibel.<sup>v</sup> Geibel's poem is a German-language translation of the "Cancion De La Virgen" ("Virgin's Cradle Song"), the original Spanish poem by Lope de Vega.<sup>vi</sup> Brahms sets the musical line with registration corresponding to that of an alto or mezzo-soprano. Here is the poem's text and my literal English translation.

**Geistliches Wiegenlied**

Die ihr schwebet um diese Palmen  
In Nacht und Wind,  
Ihr heil'gen Engel, stillt die Wipfel!

**"Spiritual Lullaby"**

You who flutter about these palm trees  
In the night and the wind,  
You holy Angels, hush the treetops!  
My Child sleeps,

Es schlummert mein Kind, -  
 Es schlummert mein Kind.  
 Ihr Palmen Bethlehem in Windes  
 brausen,  
 Wie mögt ihr heute so zornig sausen!  
 O rauscht nicht also,  
 Schweiget, neiget euch leis' und lind,  
 Stillet die Wipfel, stillet die Wipfel!  
 Es schlummert mein Kind,  
 Es schlummert mein Kind.  
 Der Himmelsknabe duldet Beschwerde;  
 Ach, wie so müd' er ward vom Leid der  
 Erde,  
 Ach, wie so müd', wie so müd' er ward  
 vom Leid, vom Leide Erde. Ach, nun  
 im Schlaf ihm, leise gesänftigt,  
 Die Qual zerrinnt,  
 Stillet die Wipfel, stillet die Wipfel,  
 Es schlummert mein Kind,  
 Es schlummert mein Kind  
 Grimmige Kälte sauset henieder,  
 Womit nur deck' ich des Kindleins  
 Glieder?  
 O all' ihr Engel, die ihr geflügelt  
 wandelt Im Wind, Stillet die Wipfel,  
 stillet die Wipfel,  
 Es schlummert mein Kind,  
 Es schlummert mein Kind.

My Child is sleeping.  
 You palms of Bethlehem in the  
 rustling wind  
 How can you now swish so angrily?  
 O rustle not like that!  
 Be quiet! Bow softly and gently down.  
 Hush the treetops!  
 My Child is sleeping,  
 My Child is asleep.  
 The Heavenly Boy has endured  
 hardship  
 Ah, how weary he became with the  
 sufferings of the world  
 Ah, how weary, how very weary  
 With the sufferings, the sufferings of  
 the world.  
 Now in sleep he rests quietly,  
 The torment fades away.  
 Hush the treetops!  
 My Child sleeps,  
 My Child is asleep.  
 Grimly cold descends, with what do I  
 cover the Child's limbs?  
 O' all you Angels whose wings flutter  
 in the wind  
 Quiet the treetops, quiet the treetops,  
 My Child is asleep,  
 My Child is sleeping.

LaRouche: "...Bach, Mozart, Haydn, Beethoven, and Brahms, concentrated some of their best and most intensive composition on religious, or shall we say "spiritual" themes. Now, the question is how you use a text, a literal text, as your libretto, and use that in the music as a way of presenting an idea which is an idea, which you are bringing out as a composer, and presumably a performer, from the text, that is from the overall musical text, by singing. That means that you must perceive and find

something in the composition, which enables you to make those spiritual exercises, which are these transitions...”

As a keen-minded investigator would, closely survey and scrutinize the meaning conveyed in each of the poems. Is there a “religious subject” detectable in either or both poems? Aha, yes. The Christ Child can be identified as “Der Himmelsknabe” (Heavenly Boy) in *Geistliches Wiegenlied* and “Josef lieber, Josef mein...” “Kindlein fein” (infant fine – “divine”), the subject of the Christmas folk song. An examination of the context in which the ‘infant’ is mentioned in the first poem speaks of: “Joseph and the Virgin Mary,” and Heavenly blessings – the second poem ties the ‘infant’ to “the hardship endured by the sufferings on Earth.” Each instance points to the Christ Child.

Conceptually, as the first poem ends and moves to the second poem, the mind of the listener and that of the performer is taken through an important transition: the Christmas infant of the Virgin (in the first poem) assumes new responsibilities as the Heavenly infant, enduring the suffering of the world in the second poem.

Musically, Brahms underscores this transition with a key change: ostensibly from F Major into ostensibly A-flat Major. This moves the entire composition out of the calm tones of the ostensible key of F Maj downward into the very grave regions of A-flat Maj. Compounding this change is a shift in the time signature: from 6/8 into 3/4 (!) This moves the composition metrically, in time, into a more definite pulse of 3/4 (Strong-weak-weak) out of the slightly faster 6/8.<sup>vii</sup> These changes impress upon the mind that the composition has shifted and departed the “free flowing” tenor of the “Josef lieber, Josef mein...” into a serious, even “grave” series of ideas conveyed by the “*Geistliches Wiegenlied*” which recalls the Passion of Christ, who was crucified, died, and was buried – to redeem the world.<sup>viii</sup>

The action is subtly conveyed through a process beginning with hearing the viola, momentarily solo, then joined by a counterpoint in the piano, which ushers in the mezzo-soprano singing the second poem in counter-position to the viola and piano, above and below, respectively. This unconsciously conveys a type of duet (viola-human alto), in counterpoint, with a chorus located in the multiple voices of the piano.

Dear reader, you are in for a still greater delight. A few of you may find surprising the motif out of which Brahms crafts the counterpoint against which all the drama of his “*Geistliches Wiegenlied*” plays out. But let the suspense continue for a little



longer, as Mr. LaRouche characterizes the genius and person of Johannes Brahms, and all that Mr. LaRouche admires in his compositional method reflected in “Vier ernste Gesänge” (Four Serious Songs).

LaRouche: “...This opened the door for me. Because, I was concerned, with what? That ideas are applied not only to what we call, universal scientific principles, but they also apply to the method by which we communicate ideas of that quality, one to another, from generation to generation, and across cultures – such as the revival of the Classical culture, by the Renaissance in particular, by the 15<sup>th</sup>-century Renaissance. This transmission of ideas, which is the ability to cooperate around ideas, efficiently in society, this is the crucial distinction of man from the beast. And this is expressed best, in terms of social relations, social functions, by music of this type. Brahms was in his own way quite aware of this. And the position of this work, in his life’s work, it’s almost his last will and testament. It is an intensely religious work, which goes through using four hymns in succession, to come to the point of the last of the hymns, which is the I Corinthians 13. Now, I Corinthians 13 expresses the most profound conception in all science, and in all social relations, the concept called, in Greek, *agapē*. This is what *liebe* is. *Liebe* is the German translation of this Greek conception, which is also passed through the Latin as *caritas*, and into such forms as “general welfare, common good, love,” and *liebe*, in English and other usages. But the concept is the same.

“So Brahms is actually putting the person through, the stages of development of an idea, in which the idea, from beginning to end, is what is disclosed at the end, with “*aber die Liebe*,” at the end, the last passage.... Human morality has to be based on a principle, which is consistent with the distinction between man and the beast. So now in the case of Brahms, you have this clever fellow, and he shows how clever he was, what he did with the Fourth Symphony, which was a master work of conception – and a thorough master work of conception – so this fellow who has worked through a lot of Bach, worked through the contributions of Schumann [Beethoven – CSC] and others, and gone through a lot of ancient music as well, in order to understand modalities. And you find in these works, there are a certain number of modalities. If you try to think of a major/minor key system, you miss the point, because the well-tempered system is not a major/minor key system, it’s not an equal tempered system, it’s a well tempered system. This system was designed to subsume the continued use of modalities, of the ancient Greek, for example, type of modalities. For example, Lydian is one of those modalities, which was brought into

modern composition from the Greek,... But, these kinds of modalities also turn up, and they turn up as contrapuntal features of all kinds of compositions in all kinds of ways. These modalities also have certain characteristics, certain internal coloration, and implicitly they have a somewhat different key characteristic. When you use the modality, you're actually bringing in something like mood, an actual mood; and all these elements are there....

"So we come to the end of the greatest musical masters [after Beethoven – CSC], the terminal phase of his contributions to music, Johannes Brahms, and we look at two works which are sort of after thoughts to his previous life's work, the Opus 20, the two clarinet-piano sonatas; and then immediately following, his *Vier ernste Gesänge*, and they have certain related qualities in terms of composition features. So here's Brahms, who represents the pinnacle in the summation of a whole span of composition, from Bach, notably, and Handel, also, but Bach essentially, [to Beethoven – CSC] through Brahms....

"To understand the music, you've got to understand the purpose of the musical composition. The purpose of the musical composition and the occasion for which it is designed, is the "experience of the Passion and Crucifixion of Christ, such that the singers, the soloists, the congregation, the other instrumentalists, are all participating in reenacting on the stage of their mind, but actively participating, to reenact in the stage of their mind, to relive, the experience, as a spiritual experience, of the Passion and Crucifixion of Christ. So, Bach is not merely a good composer, who can do things on themes of Church themes: Bach is an intensely religious person, in this sense. So is Brahms: This work is an intensely religious work, it is not merely a series of hymns, it is an intensely religious work, focused on a single principle: the most important principle that distinguishes man from the beast, the essence of all spirituality. And it's there...."

Here we argue that the spiritual cause of the *Vier ernste Gesänge* of Brahms elaborated by LaRouche, above, aptly applies to this composition as well. In fact, through Christ's crucifixion, death and resurrection – through this process, Man transcends his mortal, beastly nature, and becomes an immortal participant in divine creation.

Standing on the shoulders of his predecessors, especially Beethoven, Brahms celebrates his own creativity, that of other Classical composers, and universal creative mentation generally. And in reflection, it should not come as a surprise that

in composing "Geistliches Wiegenlied," Brahms reaches out to Beethoven to compose this presentation of his own idea.

### **Brahms "quotes" Beethoven**

Specifically, Beethoven's Piano Sonata no. 31 Opus 110<sup>ix</sup> is quoted throughout this Brahms work. Beethoven composed this particular sonata, in the latter part of his life (1821). This brief discussion permits us to cite only a snippet of that which Brahms echoes from Beethoven's Op. 110. Both Beethoven and Brahms, as Mr. LaRouche reminds us, were preoccupied with mastering and advancing musical principles pioneered by Bach, especially the use of Bach's principle of inversion. In this work, from the beginning to end, the inversion process characterizes the way Brahms quotes Beethoven. For example: while Beethoven composes Op. 110 ostensibly in the A-flat Major key – Brahms opens his piece in F Major, which is a sixth higher. And Op.110's Fuga in the key of A-flat Major serves Brahms so wonderfully as the key of transition for the climactic segment of "Geistliches Wiegenlied." Brahms "reverses" the order of the time signatures used in Beethoven's Op. 110. Where Beethoven begins Op. 110 in 3/4 time, writes the Fuga in 6/8, and concludes the entire piece in the signature of 6/8, Brahms opens his "Lullaby" in 6/8 time, uses the time signature of 3/4 for his climactic transition, and ends his piece in 6/8.

### **"Nicht diese töne"**

Clever and artistically versed fellows of the caliber of Beethoven and Brahms were ever defying the empiricists of their age and those contemporary to us. In Brahms one finds numerous echoes of the ideas of Beethoven which are the fountain from which the ideas of his later compositions spring.

"Not these tones," says Beethoven in his final symphony. It is excellent advice with which this writer continues to wrestle regarding how to develop a truer reading of Beethoven's later works as well as comprehending the conceptual musical devices fashioned by Brahms in his efforts to advance music beyond the breakthroughs of Beethoven.

Because this discussion stems from an ongoing study of both Beethoven's Op.110 and the Brahms "Spiritual Lullaby," the findings here can only deepen as our work progresses. Clearly both composers were pioneers of a novel inversion process. This process of inversion is introduced and elaborated in the late works of Beethoven, with which Brahms must contend in "quoting" passages from these works. It ushers in a higher cardinality of the idea of inversion and a re-conceptualizing of the idea of

modalities of the keys which pivots upon the characteristics of the bel canto human singing voice. In this way, all musical devices developed heretofore become subsumed features of the well-tempered system, as a whole.

Turn your attention to Op.110 of Beethoven that opens in 3/4 time in the ostensible key of A-flat Maj, tempo marked *Moderato cantabile molto espressivo*. This marking demands that the pianist adopt a singing quality to express the idea. Please



go to measures 62–66 of this movement. Notice that measure 62 is marked *dolce* or sweet – again with reference to a singing quality. In measure 62, a soprano-voice sings the following sequence of intervals: [f'' - a flat'' - d flat'' - c'' - e flat'' - c'' - a flat'' ... The intervals of the motif: up a third - up a fourth - down a step - up a third - down a third - down a third. Below this sequence, also on the treble clef, a sequence of sixteenth notes, in groups of three, plays: d flat - a / f - a / f - a / f, and e flat - g flat / a flat, g flat / a flat, - g flat / a flat, then g flat - a flat / c / e flat, a flat / c / e flat, a flat / c / e flat, followed by f - a flat / d flat, a flat / d flat, a flat / d flat, and e natural - g# / c#, g# / c#, g# / c# etc., which are not merely chords of thirds, but more notably inverse intervals of a rising fifth and a rising fourth and rising sixth along with those of the third. Both the left hand and right hand are playing these intervals on treble clefs.

Please go to Brahms' "Geistliches Wiegenlied," measures 2–4 where conceptual reference is made to the Beethoven motif above. Beginning in measure 2, marked *piano dolce*, or softly sweet, the following sequence is sung by the bass piano voice: F-A-C-D-C-A-F-A. This sequence plays out the intervals: up a third - up a third (F tie to C forms a fifth) - up a step - down a step - down a third - up a step - down a fourth - up a third. Above



this bass sequence in the piano left hand (on the treble clef), a piano tenor in the right hand sings the triplets in the intervals: up a third – up a step – down a sixth – up a fifth (crossing the bar) down a third – down a fifth -up a fourth – down a step - down a fourth, which forms a third with the interval below. Another layer of inverted intervals are unfolded above the two sequences below where the viola sings: c' - a' -f' - a' - c' - d' -c' which direction-wise (downwardly) inverts the intervals sung by the bass.

Beethoven's motif projects onto his soprano voice line the registral distinctions of a bass voice's middle region (a-flat to c#, or d-flat), and that of the alto's "e-flat" (a boundary of the upper end of the chest and mask, respectively of this voice type), which extends the head register's upper end to an "a." In the Brahms piece, we experience a type of "layering" of direct and implied references to the tenor's mask and 'super head' region noted by c to f sung in the voice of the viola. As well the cross voicing implies boundary regions within that of a given, individual voice among choice of three voice types (bass, tenor and alto).

As Beethoven's motif was sung on the treble clefs, in higher voices, Brahms moves the musical intervals to the lower voices of the bass, tenor and alto, while also changing the directionality of the intervals (e.g., where Beethoven's intervals rise, those of Brahms move downward and vice versa). As the composition proceeds forward, it elaborates newly conceived arrays of the motif which broaden what began as a small seed crystal of the idea. The composer unfolds the greater significance of this seed crystal over the course of the entire composition. The real irony is that the composer conceived the entire composition as a completed unit-idea all at once in the mind. Yet, what is experienced by the hearer and performers appears to gradually unfold in movements over the course of some given unit of time.

As a rich embodiment of musical principles developed and enunciated by J.S. Bach, Mozart, and Beethoven, Brahms' "Geistliches Wiegenlied" fulfills the parameters of Classical composition set forth by Mr. LaRouche. In the Brahms composition, symbolism was not employed or necessary, Brahms' ironies and metaphors derive from the idea between the words of the poetry, and between the musical intervals of which it is composed. We travelled through the unfolding of a thought process whereby each sequence of musical intervals and poetical ideas employed became supplanted by and subservient to the overarching celebration of human creativity, the actual subject. Guided by Lyndon LaRouche's informed knowledge of the science

of the human mind, this writer and associates are beginning to “scratch the surface” of a treasure trove of beautiful ideas bequeathed to humanity by the great musical geniuses of classical art.

Our study of the “Spiritual Lullaby,” a “work in progress,” has “unearthed” for this writer and friends a wealth of new questions to be addressed, several delightful though not often acknowledged relationships which exist between compositions of Brahms and the late works of Beethoven.

*“Sed haec non omnia statim initio publicanda.”* (Let this, even though uncompleted, be published as a beginning.)

### Endnotes

i A Manual on the Rudiments of Tuning and Registration, Book I, ed. John Sigerson and Kathy Wolfe. Schiller Institute, 1992, Washington, D.C.

ii An oral discussion with Lyndon LaRouche on the subject of Vier ernste Gesänge, 2002 cited Executive Intelligence Review (by John Sigerson p. 55) 2019

[https://larouchepub.com/eiw/public/2019/eirv46n24-20190621/47-60\\_4624.pdf](https://larouchepub.com/eiw/public/2019/eirv46n24-20190621/47-60_4624.pdf)

iii ‘Josef lieber, Josef mein ‘ provided to Youtube by The Orchard Enterprises of “The York Waits with Richard Witsreich, Voice, Robin Jeffrey, Lute, guitar, cittern, theorbo”; Saydisc Record album, 1992, Music Publisher, Matchbox Music,

[https://www.youtube.com/watch?v=UBFxxX83Y64&list=OLAK5uy\\_mAiOe8M3lsw5RYw6V4W4VVIdukD\\_3ze7c&index=4](https://www.youtube.com/watch?v=UBFxxX83Y64&list=OLAK5uy_mAiOe8M3lsw5RYw6V4W4VVIdukD_3ze7c&index=4) ; An a Capella chorus performs a musical setting by Johann Walther 1496 - 1550

<https://www.youtube.com/watch?v=1c0Jl5Pkfjk>

iv The viola pitched (c,g,d,a) a fifth (four whole tones) lower than the violin. It is considered the alto member of the group of stringed instruments with a range as low as C - 128, an octave below middle c = 256 Hz, and as high as f''' above c = 1024. The music for this instrument is notated on an alto clef.

v Emanuel Geibel (1815-1884) was by profession a theologian and philologist. He made translations of French and Spanish popular poetry (Spanisches Liederbuch) of which “Geistliches Wiegenlied” was one among them.

vi Félix Lope de Vega y Carpio (1562-1635) was a Spanish poet, playwright and novelist. He authored the of “Cancion de la Vergen” from which Geibel produced a German paraphrase “Geistliche Wiegenlied.”

vii The 6 /8 time can be counted per measure several ways: two dotted quarter notes - 1 (strong), 2 (weak); a dotted quarter (1, 2, 3) a quarter (2, 2) an eighth (3); triplets (1, 2, 3) dotted quarter note (2).

viii From Malene Robinson (08/24/2022) "Three things I am thinking about, all pertaining to this notion of creativity subsuming and reorganizing space and time:

a.) Within this one composition, multiple events in unfolded time are represented all at once: Maria rocking baby Jesus 2 millennia ago; the folk melody speaking of this as sung by the congregants 500 years ago; Brahms' treatment of the poem by Geibel in his own present; and all of this subsumed by the transformation of civilization that occurred, sparked by Christ and developed over millennia, bringing mankind as a whole into a new sense of identity, "in the image of the creator", mirrored in eternity. The part of Geibel's poem, which in the most curiously ironic way, gets your mind going along these lines, is when the mother asks the treetops to quiet down, to let the baby sleep, as the baby has grown so tired from having to lift all the misery of the world on his shoulders.

How can this be? He was just born... But the future determines the present, as LaRouche and also his favorite scientists have demonstrated.

And Brahms throughout the unfolding of the composition demonstrates this creative principle, our connection to God, which is now to inform mankind and how we organize our species.

b.) Why is Brahms so committed to the treatment, development, and elevations of known folk songs? Why was Beethoven? Why was Dvorak, and much earlier, Bach? Dvorak even tried in America with the spirituals – a challenge which has yet to be fully taken up.

It is the work of a true poet, to be able to take a concept, which people think they have a connection to, and a definition of, and use this connection to introduce a new principle, thus transforming the meaning of the concept and therefore the way people think and act. This is how the poet uplifts and improves a culture, adds power to a people through the incorporation of new truthful ideas.

As a scientist who looks for the ironies – the little "mistakes" that don't seem to fit – and uses those to break through to the other side of his own thought process, and then uses the irony to cause others to make the same discovery.

c.) the key change in the 3/4 transition:

You are right that 4 flats indicate A-flat Major, but as I hear it (perhaps depending a little on how you play it), it has more the color of F minor. And Brahms starts out in the F minor color, but then he immediately introduces a G-flat (in the melody, first note of the second measure), which is not in the key of either A-flat Major nor F minor, leading you to a different geometry, more in the direction of D-flat Major. However, this makes sense because this entire section is chock full of chromatic lines, blurring the very notion of "keys" per se, and causing the mind to concentrate on the idea of "change," a transition, and also the feeling of something above and beyond what is in the notes per se.

This is exactly at the point in the poem where you get thrown off in terms of "corporeal" time – the baby has already been tired out by what he has not yet experienced – thus blurring the notion of time and order as well as "keys." Aha, something must exist above and beyond the literal reading and the pleasant sound.

And lo and behold, by digging a bit, and pulling on that thread, you are already on to Beethoven, on a hunt for that next clue."

ix Pianist Andras Schiff demonstrates the two folk melodies Beethoven incorporates into Op. 110. The first: "Unser Kaz hat Kat-in g'habt" (Our Cat has had kittens) And "Ich bin lüderlich, du bist lüderlich, wir sind alle lüderlich." (I am down and out, you are down and out, we are all down and out)

<https://www.youtube.com/watch?v=kUPsx2nRRb0>

"Unsa Kätz had Kaz'in g'habt drai und sex si naini van's häd a Aeugerl af das is schön das maini."

"Ich bin lüderlich, du bist lüderlich, wir sind alle lüderlich."

x Society and Economy Gottfried Wilhelm Leibniz

**Beethoven Op. 110**  
1<sup>st</sup> folk song: "Unsa Kaz had Kaz'in g'habt..."  
favor.<sup>6</sup>

Example 8. Beethoven, Das Liebe Kätzchen

**Beethoven Opus 110**  
2<sup>nd</sup> folk song: "Ich bin lüderlich"

The next 24 measures (see Example 10) are based on another popular melody with the following text: *Ich bin lüderlich, du bist lüderlich, wir sind alle lüderlich* [I am lecherous, you are lecherous, all of us are lecherous].<sup>7</sup>

Example 10. Beethoven, Ich bin lüderlich



*\* Thanks to Bill Ferguson who read this paper and provided criticism and encouragement to spur me onward.*

*Boston  
MA*



## Christopher Fogarty

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### LaRouche in History

Statewide election victories in Illinois by Lyndon LaRouche allies Fairchild and another was followed by the greatest and longest smear campaign I've ever seen. The launch of that smear campaign was followed by the FBI's imprisonment of LaRouche and a few allies. It all seemed odd; especially the smear campaign that never did end. Like everyone else, we acquiesced, restrained largely by respect for the FBI (perhaps more by a sense of FBI invulnerability).

Framed in Case US91CR911. LaRouche might have been still imprisoned when FBI [agent] Patrick Buckley led a gang of guns-drawn FBI who burst through our door, incarcerated my wife and me in Chicago's Federal Jail and tried to imprison us and two of our friends for the rest of our lives.

Framed for Murders. During our defense, our attorneys were invited to visit the Winnetka Police HQ. There, the police encouraged them to take photocopies of its Incidents Reports (signed by Officer Fay as directed by FBI Agent Buckley) that framed me so cunningly, using "my own" words, as to doom me. Later, actual murderer, David Biro, saved me by blabbing through his FBI cover into Life Without Parole. I had never even heard of him or his victims prior to news of the murders.

While we possess evidence of all of the above FBI crimes, we have learned why they (and Buckley's later crimes in Ireland) remain concealed by the news media, by law enforcement, and the judiciary. Buckley was a mere cog in a large criminal operation.

Continuing Smears against LaRouche's Ideas? What but organized malice can explain the news media's concealment of the fact that many of the entities falsely accused (thus inadvertently honored) by genocidalist Zelensky are core justice-promoting LaRouche operatives or associates?

IMO; The *EIR (Executive Intelligence Review)* lays out what would be official U.S. policy were we a republic again instead of the criminal empire we have become.

*Chicago , Illinois, U.S.A.*



## Mary Jane Freeman

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To Lyn: You Showed the World How to Imagine

Reflecting on Lyn's impact on my life, the one constant I realized was (and is still today through his writings and speeches) his provocative prodding causing another mind to imagine.

### **"Play Ping-Pong with the Stars"**

To "play ping-pong with the stars," is one such memorable provocation I will never forget. For him, I imagine with his vast knowledge of physics and ingenuity, this was not merely a poetic metaphor, but rather something he knew could be accomplished with the proper drive and investigation, i.e., scientific discovery! Most would say, "we can never do that," but ever since Lyn invoked this possibility, I have viewed the heavens in a very different way, and asked "how" will we do this. When the Webb telescope launch and first pictures were announced this year (2022), I imagined just how tickled Lyn would be to have this new tool to discover our Universe!

### **"Make the Deserts Bloom"**

Poverty in the U.S.A. and the plight of Africans, deprived of basic needs, water, food, housing, had been a concern of mine from my last year of high school (1969). But it was only when I first met Lyn in 1974 that I began to have an inkling of even how to deal with this misery. It was when he said, "make a bigger pie," people should not have to fight over crumbs, that I knew this guy was the only one who made any sense. Then a while later, when Lyn argued that we can and must "make the deserts bloom" in the context of eradicating Kissinger's "appropriate technologies" for the "Third World," I could imagine that beautiful fruitful future for Africa.

### **For All Humanity**

While I miss you and your new provocations terribly, fortunately for those of us who like to imagine, we have your legacy to use, treasure, and now bring into being on the world stage.

What a wonderful gift; one which came from your impassioned love for All humanity. Yours is a life well spent.

*Leesburg, VA  
U.S.A.*



## Richard Freeman

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Lyndon LaRouche was a universal genius, of the type who comes along once every 400 to 1,000 years, along with Cusa, Leibniz, Kepler, and Beethoven.

During the 1970s and 80s, at ICLC<sup>1</sup> intelligence meetings, a member would sometimes present a project, which he or she thought represented a breakthrough in our evaluation. At times, Lyn would listen, and say "no, that's not it." The member, slightly crest-fallen, would say, "but, this is what the investigation shows." Lyn would say, "no, no." He would discuss the intelligence matter at hand, and then discuss how Beethoven composed one of his late string quartets. Or, the importance of Sumerian cuneiform tablets. Or the way to correctly build an electricity grid. Every member was transfixed, and the member who thought he or she was "right," was drawn in. Then, Lyn returned to the intelligence matter under discussion, but the discussion was at an infinitely higher level. This happened many times. This, along with posing extremely important, urgent matters, is how Lyn built an intelligence staff. In 1969, at a stunning class series that Lyn gave at Columbia University – the first time I ever met Lyn – Lyn explained that Karl Marx was wrong:  $s/(c+v)$  did not fall as a result of overproduction. There existed globally underproduction and starvation, just go to Africa or Harlem.

Lyn next discussed the relation, in science, of the particle to the field, of which the particle is a 'part.' He explained the implications in physics; 'wavicles;' etc. Lyn then shifted to human creativity. He discussed the relation of an individual to society. I did not understand why until after the class. He said that the individual generates discoveries of new physical principles or in music, which elevate society. Society assimilates these ideas to advance the physical economy, but society is a living body that fosters the conditions to create creative individuals. They both act interdependently; they contribute to a 'world line' of negentropy (what Lyn would later call anti-entropy). Returning to 'science,' Lyn offered that this was the method scientists should use to investigate and solve the particle-field question. The "subjective" power of the human mind was the starting point.

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<sup>1</sup> International Caucus of Labor Committees, the cadre organization originally initiated and led by LaRouche.

Lyn's approach drove academics, professional scientists and economists, and formalists, crazy, to the point of distraction. Once internalized, Lyn's view became a force to improve mankind.

Time and again, Lyn came up with "unthought of and unconventional" ideas, often blasphemed, which turned out to be the actual road to truth and wisdom. For such a soul one can only have the profoundest love.

*September 5, 2022*



## Todd Gilchrist

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I first encountered the LaRouche org. 25 years ago, and saw *EIR's* 1997 publication of "the Eurasian-Landbridge." This comprehensible program for world development of physical economics through technologically advanced infrastructure projects is inspirational and insightful. It has been updated twice, as its principles are embedded in the BRI[China's Belt and Road Initiative].

Intrigued by Lyn's work in philosophy, history, economics, science and culture, I attended my first TLO [the LaRouche Organization] conference. There, Lyn referenced a concept Lincoln used about "the angels of our better nature" i.e. the creative potential of all people based on Platonic agape, expressed in all forms of Classical Culture. I left the conference highly vexed by my ignorance of such humanity, and motivated by Lyn's ecumenical understanding of truth and beauty.

I have been a supporter ever since. His 1999 *Storm Over Asia* shows his prescience, and the need for his ever-advancing solutions today.

*Pennsylvania*  
USA



# Elvira O. Green

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Opera Singer

## Tribute to Lyndon LaRouche on the Occasion of His Centennial

Scholars of the literary classics will agree that the musings of the Schiller Institute and its founders Lyndon and Helga LaRouche are far reaching, especially as regards music and art.

I have enjoyed the unique experiences together with my mentors, Sylvia Olden Lee and William Warfield, of presenting relevant historic lectures, participating in concerts and mentoring youth regarding the classical cultural entities of the Schiller Institute.

In 1994, the Schiller Institute launched a National Conservatory of Music movement modelled on the initiative of Janette Thurber and composer Antonin Dvorak and the inspiration of Marian Anderson. Later that same year, the institute sponsored an eight-city concert tour of Germany and France, in honor of Marian Anderson, in which I participated.

In 2017, I worked closely with the Schiller Institute and the Foundation for the Revival of Classical Culture, in organizing a gala tribute to Sylvia Olden Lee at Carnegie Hall. The audience was filled with many young people. a wonderful experience which I am sure most of them will never forget.

In 2019, a few months after Mr. LaRouche's passing, I was honored to join his widow Helga at a European conference of the Schiller Institute, to give a presentation entitled "True Freedom Thru True Art – the Negro Spirituals' Unique Contribution to Classical Literacy in America."

One sincerely hopes that, especially during these “trying times”, there will always be a moment to share the “Schiller notion” of what art and music is and what it does for the soul.

Most sincerely,  
Elvira O. Green

*Greenboro, NC*



## Margaret Billington Greenspan

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I first heard of Lyn from my brothers Joe and Mike, who had met Lyn in the early 70's, in Berkeley California. They would come home to Cleveland and talk with my parents and me, for hours, about what they had learned from "Lyn Marcus."

<sup>1</sup> My father had a funny way of addressing Lyn: "Jesus Marcus" – but don't think badly of my father – he voted for LaRouche in 1976, a shock to my mother and a happy surprise to me and my siblings!

Lyn introduced me to great classical music, and that has shaped the rest of my life. I had learned piano as a young girl, but never discovered the passion, until at age 25, my brother Mike gave me the Beethoven Late Quartets as a present. I listened intently to these extraordinary string quartets, for a couple of years, which strengthened my character, and gave me courage. Mike also gave me a "Schumann Lieder" book, which we worked on together, and since then, Mike and I have sung many concerts together, especially Schubert's "Winterreise" cycle.

The ICLC conference in the summer of 1978, where Lyn spoke of the power of reason, and the chorus sang "The Creation" by Haydn, clinched it for me, I was joining! I moved to New York from Cleveland, with a totally new way of seeing the world. Since then, I have had the joy – and challenge – of organizing; at traffic intersections and DMV's<sup>2</sup>, selling "New Solidarity" and "Campaigner", later, "War on Drugs" magazine at post offices, "Fusion" at the airports, and "EIR" subs on the phones. Over the years, I have met many thousands of people; sharing with them Lyn's ideas, his vision for a better world.

Lyn's genius, his understanding of the science of music, especially the unique role of the human singing voice, drew many great musicians into his realm. Among those were Norbert Brainin, William Warfield, Sylvia Olden Lee and Robert McFerrin. How blessed I was to be the "page-turner" for Guenter Ludwig, the wonderful pianist from Cologne, who played with Norbert Brainin, several benefit concerts in the United States, for the unjustly imprisoned Lyndon LaRouche. From Lyn's

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<sup>1</sup> LaRouche's pen name, taken from a youthful nickname, Marco Polo.

<sup>2</sup> Department of Motor Vehicles local offices



discovery of the need for middle "C" to be tuned to 256 cycles/second, almost all of the great opera singers of the time joined his campaign to establish this as a universal tuning pitch, which allows for the maximum beauty and lawful registration of the human voice. Perhaps the most famous of the singers were Renata Tebaldi, Piero Cappuccilli, and Carlo Bergonzi, who did public demonstrations of how the voice worked much better at C=256. Norbert Brainin also did demonstrations on his "Stradivarius" violin, showing how the great violin makers made their instruments in accord with this scientific tuning. Again, how blessed I have been to be able to be in the company of these great artists, thanks to Lyn's genius.

The most memorable time for me, was playing Lieder for Lyn and Helga, on Easter evening of 1994, only a few months after Lyn was released after five years in prison. It was a small gathering at Windy Hill, Lyn and Helga, the Sigersons, the Ulanowskys and my sister-in-law, Gail Billington (Mike was unfortunately still in jail). It was so great to be in such intimate gathering with my hero, and his heroic wife Helga! That night, I played more music in one sitting, than I had ever done before, and have ever done since! Renee and I played Beethoven Op.102 #1, for cello and piano. Then John sang, and I accompanied him on six of Brahms' "Magelone", gorgeous and very difficult – then several Brahms "Volkslieder", then later, after dinner, Beethoven's Adelaide, and An die ferne Geliebte. Lyn was so happy to be with Helga and kept saying "meine Helga" and cooing and laughing – he surely enjoyed the music, and he talked about intervals and inversions – that 48 keys exist – if you count inversions. Adding to the jovial spirit of the evening were the dogs, the subject of much laughter, and Lyn joking about the NEC<sup>1</sup> meeting that was going on at a different location.

I was also blessed to be able to play for Lyn in the fall of 2018, in his last year, when I was in Germany. Without a singer, I played only the accompaniments, but Lyn was very pleased, and I was again honored to share Beethoven with dear Lyn and Helga.

Thank you Lyn, for giving me music, a mission, and agape. And thank you Helga, for keeping Lyn's spirit alive and kicking! Let us win!

*Hackensack, NJ  
U.S.A.*



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<sup>1</sup> National Executive Committee

## Matt Guice

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### **On Seeing LaRouche Free**

*21/11/94*

Good God! He walks across the stage  
As if no time had passed, no prison door  
Had sealed him in; as lively as before;  
Undimmed by tears, uncowed, untouched by age.

He even seems more lucid now, in fact;  
As if each oligarchic trick set loose  
More of his mind, each bar or threatened noose  
Freed twice as much of the goodness they'd attacked.

They'd hoped to bury him, or make him bow;  
Embitter him, or all his Reason shirk;  
But never he surrendered to such rage,  
Instead, submitted proof theirs was the cage;  
And here he says, "Vacation's over now!  
It's time to roll up sleeves and get to work."

### **To Lyndon LaRouche on his 80th Birthday**

Thou old, uncaptured crow! Thy youth has flown,  
Yet so less aged seem than all thy brood;  
Thy wild alarms of hope set off their mood,  
'Til those with care despair how young thou'rt grown.

Where are such raspy blues as wearing years  
Should have long since stretched through thy white-daubed throat?  
Why hear from there the clearest, truest note  
To call a charge to war on mortal fears?

Can one soar where thou'st climbed? Most still say "no";  
But what lines snare a spirit Truth-obsessed?  
Thou read'st the real within, dis-heed the rest,  
Then lift thy wings, to shape and swell the flow.

So wherefore crow? Who knows what colors run,  
Seen from below, enshadowed by the sun?

*New Jersey, U.S.A.*



## Omar Saleem Hamza

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### My Hero

I miss Lyn every day. Perhaps I shouldn't call him by his nickname since I never met him in person or had a direct conversation with him. I really should be more formal when referring to him because of the deep respect and admiration that I have for him and his legacy. Mr. LaRouche spoke in a way that made me feel like he was talking to me personally and I considered him a good friend.

I remember when I first started reading and listening to him through the LaRouche website around 1999 or so. At first there were so many things that he said that were contrary to all of the things about this world and this life that I had been conditioned to believe, but there was an innate truthfulness in his teaching that compelled me to read and learn more from him.

I had struggled my whole life to understand the reasons behind the stupid, mindless and destructive way we all lived our lives and the hardships that we inflicted on others throughout the world. Lyn was the only one that made it all make sense and tied everything together for me.

I will always be grateful for his sacrifices, courage, strength, and above all goodness. He cared about us all. All of humanity. I felt his love for us and wish him God's blessings, may he rest in peace. His goodness I respected but his intellect was what I admired most. He crafted the solutions to our world's deepest problems and lit the path to our salvation and prosperity. I am in awe of what he has done for us all. I miss him everyday, one of the best Earthlings to ever have been. I loved Lyndon LaRouche for who he was and what he did for me personally. Because of him I know how to think.

*Dearborn, MI, U.S.A.*



## David Hoffman

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### How I came to know about LaRouche

It was mid '80's, I was working at the VA hospital as a pharmacist aid. Twice a week a fellow worker, Hector Mortvedt, would bring in a newspaper, called *New Solidarity*, and give one to every person in the pharmacy. For the longest time I could not get past the headlines; I thought the paper was too radical. Then one day I had some extra time on my hands so I thought I'd check out the science section of the paper, because I had acquired an interest in science by that time. I read this article, I think it was by Nancy Spannaus about a nuclear bomb powered X-ray laser that could knock out 100,000 missiles from 6,000 miles away. Wow, I almost fell out of my chair. I thought "We need this; humanity needs this kind of power." Later at a weekly meeting Ted Andromidas actually drew a picture on the black board what these devices would look like.

At this point I started paying attention to the newspaper and I borrowed Hector's *EIR* and science mags. I became especially interested in NAWAPA and The World Land Bridge. There were some stumbling blocks like Free Trade, etc., but eventually I came around to agreeing with LaRouche's economics. I even started reading some books like *Dope Inc* and some histories on FDR. And then I became more involved in the organizing.

*Los Angeles, CA*  
*U.S.A.*



## Gregory Hopkins

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Artistic Director for Harlem Opera Theater; Minister of Music Convent Avenue Baptist Church; Professor (ret) of Classical Vocal and Opera, Howard University

The Schiller Institute has sponsored concerts throughout North and South America, Europe, Asia, Africa and Australia to promote the idea of "peace through development." In the current situation that we find ourselves in, we realize that we are dealing with a lot of negativity and forces that would seek to pull us down as humanity. The Schiller Institute has described this as "the contemporary world crisis." We believe that the solution for this crisis lies in the development of the world in terms of culture. When we all know and understand each other better, then people get an opportunity to know what civility and respect for humanity really means.

During the 1990's and early 2000's, the Schiller Institute organized several concerts in the memory of the legendary artist Marian Anderson throughout the United States and internationally. In May 1994, the Institute held a major concert and conference at Howard University, from where I recently retired. These events launched a national Conservatory of Music Movement modeled on the initiative started by Czech composer Antonin Dvorak. His goal was "to create a noble school of classical composition, based on Negro spirituals." Yay! An American classical school! Several renowned artists including George Shirley, Robert McFerrin, William Warfield, Raymond Jackson, Sylvia Olden Lee, my principal coach, as well as myself, participated in that conference, at which Lyndon LaRouche was the keynote speaker.

In September of 1994, the Institute co-sponsored an eight-city concert tour of Germany and France, in honor of Marian Anderson. I was blessed to be able to participate in that tour as well.

More recently in 2017, the Schiller Institute in conjunction with the Foundation for the Revival of Classical Culture, and my organization the Harlem Opera Theater, organized a gala Centennial Commemorative Concert in Carnegie Hall in tribute to late Schiller Institute board member Sylvia Olden Lee, on the occasion of her 100th birthday.

These efforts to uplift and inspire humankind through the classical arts, are today more important and valuable than ever, to counter the growing negativity and violence which afflicts us daily throughout the U.S. and worldwide. These efforts, initiated with the foresight of Lyndon LaRouche and his wife Helga, to inspire our

humanity and especially our children, deserve not only our praise but our continued support.

Best wishes for a Happy Centennial Year for Lyndon LaRouche and the Schiller Institute.

*New York, NY*  
*U.S.A.*



## Jackie Howard

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### Thoughts about LaRouche

My memory of how I came across Lyndon LaRouche's work is vague, but what I know is that, since February of 2020, reading and listening to reports from The LaRouche Organization I have more clarity about the events unfolding in our world.

My immediate observation is personal because I realize where my responsibility to this community, to this nation lies, and how this responsibility spills over to our global community.

This connection came about by reading and listening to Lyndon LaRouche's consistent forecasting of what is to come, and what we need to do to establish a different financial system and how to cooperate with our neighbors to build an economic infrastructure that will be advantageous to all of us.

I learned that these forecasts are based on factual historical events. LaRouche's thorough explanation of these events gives me the confidence to encourage others to join us. I learned that his thoughts are our thoughts, our thoughts are his thoughts, and this likeness is the veins which connect us in improving our communities, our nations, and acting to cooperate with our global neighbors. We are all together.

My other thought I want to mention about Lyndon LaRouche is how expeditiously his followers have kept his ideas alive without wavering. They are smart journalists and professionals in their craft, bringing forth many of LaRouche's recorded writings and presenting them strategically to deepen one's understanding of undisputable facts. The articles and reports are also straightforward, with thorough commentary.

The astuteness in topics such as politics, economics, the classicals, and societal needs have enticed me to continue to follow and to do my part to be a part of the solutions taught by Lyndon LaRouche and his following.

Lastly, but not conclusively, Lyndon LaRouche's ideas resonate throughout the world with those who see the need for change. It is like a meeting of minds, and his thoughts promote action, actions towards how to entice others to join in thinking



about how to develop and sustain our planet. Not green, but keen thinking about a reset that will benefit humanity.

What I have learned is only a portion of what I hope to accomplish now and towards a progressive future.

Thanks to Lyndon LaRouche for his magnificent insights.

*Columbus, OH, U.S.A.*



# Joni Ingalls

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(January 28, 1958 – August 24, 1996)

(As remembered by Jan West, LaRouche movement organizer)

Joni Ingalls was a long-time activist with the LaRouche movement, and was known to be a feisty organizer with a wicked sense of humor.

She would often jolt a person whom she was organizing by pointing out an obvious contradiction or paradox between what they were saying and what they purportedly believed in, forcing the person to re-examine their axioms, and then finally sign up and contribute.

She understood from the extensive writings of LaRouche, and his presentations at national conferences, that in order for her to more effectively organize others, she had to change herself, and develop strengths she didn't know she had.



To that end, after extensively studying Friedrich Schiller's play, *The Maid of Orleans*, she decided to take Joan of Arc as a reference point for the kind of change she needed to make in herself to answer the call of history. She taught several classes on Schiller's play to LaRouche activists and supporters in the region.

Ever the artist in various forms, she drew the above portrait of Lyndon LaRouche in 1989, which was clearly an act of love and admiration.

Tragically, she died of a brain tumor in 1996. She was 38 years old.

When a regional office was doing clean-up in preparation for a move, this portrait was found in the trash. I rescued it, and it now hangs on my wall.



## Dr. Ernest L. Johnson

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Visiting Professor, Southern University Law Center; Civil rights attorney

What I find most compatible in the LaRouche movement with my own life work has been its commitment to ending poverty everywhere in the world, not just in America. The movement has responded positively to all honest efforts to achieve that goal, regardless of the religion, personalities, or ideology of those involved, and sought ways to join the effort, as in the case of China's ending poverty in China and in other nations by means of the Belt and Road.

What is even more striking is their formulating a concrete path. That is why, back in 2016, I endorsed their proposal for a new Bretton Woods system. Still later, in the spring of 2020, they initiated the Committee for the Coincidence of Opposites, which I joined, whereby those in strong disagreement on particular issues could still come together around the higher purpose of protecting human life faced with the requirements to combat the pandemic.

I am convinced that if we can eradicate poverty, most of what seem to be intractable problems among nations will be largely solved. This is consistent with Lyndon LaRouche and Helga LaRouche's optimistic focus on bringing out the best in people. As a lifelong civil rights attorney, I strongly share the view of both Dr. King and Lyndon LaRouche that true civil rights must include economic justice.

I look forward to future collaborations to help people to help themselves.

*Baton Rouge, LA  
U.S.A.*



# Elizabeth Kellogg

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Cellist

You won't read this in *The New York Times*: Lyndon LaRouche loved the last great Beethoven string quartets: Opus Numbers 127, 130, 131, 132, 133, the Grosse Fugue, and 135.

We had a blast with him. Because of his love, we got to rehearse and perform these quartets – all seven of them. And it changed my life.

Playing these was a bucket-list life experience for me as a musician [‘cello]. Because Lyndon LaRouche cared so much, it changed my life. Earlier, it took me 13 years in Boston, of trying to do this, but it never did happen there.

Then came Lyndon LaRouche.

*[The quartet players LaRouche worked with were Seth Taylor and John Howard, violin; David Shavin, viola; and Elizabeth Kellogg, ‘cello].*

Sept. 6, 2022  
Maine  
USA



## Gerald Kopp

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Happy birthday, Lyndon!

I first learned of Lyndon LaRouche when he was running for U.S. President with Billy Davis as his V.P. running mate. I recall watching a 30-minute campaign ad on television in 1984. Mr. Davis was shown in a corn field pulling back the husks on ears of corn pointing out the destruction by ear worms. I noted one of the planks of their platform was parity prices for agriculture commodities. I was already familiar with the parity price concept as a third generation farmer. My father and uncle who farmed during WWII spoke often of parity prices during that era and about agriculture's recovery after the Great Depression. They also witnessed the gradual erosion of parity pricing due to the "free trade" treaties such as the General Agreement on Tariffs and Trade (1947) and North Atlantic Free Trade Agreement later.

I committed my support for their campaign and have been a supporter of the LaRouche Organization to this day. I learned so much about the U.S. and world history, philosophy and economics reading their numerous publications and books the organization advocated. I especially sought out and read the American Almanac in *The New Federalist*. It caused me to rethink so much of what I was taught during my education years including a Bachelor of Science degree.

The 1986 primary election victories in Illinois by LaRouche candidates inspired me to seek public office. I garnered sufficient petition signatures to get my name on the ballot in 1988 running against U.S. North Dakota Representative Byron Dorgan. Parity prices for agriculture was the main plank of my platform. Then, as now, economic "free trade" policies were depriving family farmers of fair prices.

Orville Freeman was appointed U.S. Secretary of Agriculture by John F. Kennedy in 1960 after being defeated in an election for governor of Minnesota. It is my opinion he lost that race because he was no friend of the farmers or beef producers. He was a "good ole boy" of the grain cartels advocating free trade. Later Andy Olson, I and a few others paid Mr. Freeman a visit at Concordia College in Moorhead, MN. Andy delivered "a pound of flesh" to Mr. Freeman citing the government and Federal Reserve's role in bankrupting thousands of family farmers with usurious interest rates.

My efforts resulted in an invitation to tour Europe and speak to farmers there. I learned the same free trade policies were devastating farmers all over the world. My speaking tour culminated in a presentation at the 1988 Food for Peace conference in Chicago. Free trade was causing starvation in countries that exported agriculture commodities to the U.S. to pay their debts to the World Bank and International Monetary Fund. Those exports to the US drove down domestic commodity prices.

My family and I experienced financial repercussions for my outspoken views. Not nearly as severe as others by coup d'etat, being imprisoned, etc. The Production Credit Association refused to lend me a farm operating loan shortly after that. It turned out farming was a lose-lose proposition so we moved to NJ where we raised our four children.

In 1990 I became a federal employee working for the USDA a few years and then the Food & Drug Administration. I learned the food manufacturing industry was also being squeezed financially by free trade policies. For example, canned mushrooms imported from China sold for less than the same product produced domestically. Please know it takes only 10% of cheaper imports to drive down domestic prices, raw or manufactured products. I could give many more examples of the destruction of our domestic food production. I will add there is a revolving door between industrial agriculture wearing out our rich soils and the USDA. Also, the FDA turned a blind eye to the grain cartel blending toxin-contaminated wheat with good clean wheat to lower the toxin levels below permitted standards.

Please accept my sincere thanks for this opportunity to express my experiences with a great organization founded by great genius and man, Lyndon LaRouche.

*North Dakota & New Jersey  
U.S.A.*



## Alfred J. Korby

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Staff Sergeant, Army Air Force, World War II; age 97

In 1994, I received a telephone call from Margaret Greenspan, asking me to subscribe to a publication called EIR. She explained that it was a magazine devoted to peace and progress, and explained in detail what that meant: that we need to work to bring our country back to the way it was established.

I listened, because I had been reading other publications, searching for an answer to the corruption that was in our government at all levels, and the lies that were in the news media. After the first issue that I received, I knew that this was what I was searching for.

Then I went to the Lyndon LaRouche meeting in New York. He transmitted complex ideas with such clarity, and with such ease and humor!

So, I discovered what I had been searching for. Now I have a purpose. Now, spread the word, let others know the joy of discovery.

*New Jersey  
U.S.A.*



## Eve Lee

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Assistant Professor of German, Daughter of Sylvia Olden Lee

### Tribute for Centennial Celebration of Lyndon LaRouche

Although I never had the opportunity to meet Lyndon LaRouche personally, I know his ideas and vision influenced many, including my mother Sylvia Olden Lee. My mom and Lyndon shared a passion for the power of classical music to uplift and transform humanity for the better. LaRouche's insights on how to defend the rights of all humanity, no matter their nationality or race, or conditions of birth, is and will be respected in the U.S. and internationally for quite a long time to come.

Although his name was never as prominent as some other members of the Democratic Party, he had followers who were dedicated to his message and continue to do whatever they can to carry on the ideas and thoughts he had. I am contributing what I can to his 100th birthday.

Alles Gute zum Geburtstag Lyndon!

*Los Angeles, CA  
U.S.A.*



## Michael Leppig

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### Reflections on Lyndon LaRouche for his 100th Birthday

The fact is, if I had not run into the LaRouche movement back in 1973, it's very doubtful I would have survived the 1970s at all. Everything disgusting about the 68ers had blasted through me to the point that, to paraphrase FDR, "I had nottin' ta' spare, but da-spare itself."

In the cafeteria at college, at the next table, I heard one of those "violence-prone" LaRouchies talking. At this point I knew nothing about him or them, only learning about them afterwards from reliable Marxists. You know the type: you could depend on them to lie, then lie, then lie again – very re-lie-able people. Eavesdropping on this person at that table, he talked about what had happened yesterday in Paris and how this affected the world situation. I couldn't believe my ears. An international strategic briefing on the evolving situation of humanity! I was flabbergasted!

Naturally I moved to join this group at the table – perhaps, one of the smartest things I ever did; 49 years later, I'm still at that table. Through this person I met Dennis Speed, Elliot Greenspan, the Schlangers, and on and on.

*Beyond Psychoanalysis* was the first major work I read; or put another way – the first five papers I labored through by Lyn, was *Beyond Psychoanalysis*.

It set off sparks in every direction. The world around me which had crumbled apart since I returned from Vietnam in 1967, was reassembled; but, not like it had been. No, this new world, as you all know, went back millennia, encompassing not only the globe, but radiating out into the universe.

The funny thing was, the world he conjured up in my mind, made me smile. I had yet to meet him, but, the pictures of him? Bowtie, big thick black-rimmed glasses: this was not what I imagined such a person would look like. I thought, how could this bozo-looking character write like this?

Then finally, I went to NYC to hear him live for the first time. It was a packed room with virtually nobody I knew, at least, at that time. He comes in the door, and, literally, runs up to the stage, and speaks, speaks with a voice from the ages, taking those assembled into a new world. I looked around the room. It was electric – he had

us all with him! I thought wherever this man speaks, the chairs should have seatbelts!

Everything that had brought me to despair, he knew, with a clear eye. The weight of assassinations, racism, stupidity, decadence, betrayal, war, you name it, he looked at them directly, smiling as if to say, "We can beat this."

For the first time in a long time, immortality was back and singing; and the best thing of all, the certainty of knowing that humanity is divine. How did I know that? I met Lyndon LaRouche. Human life is a wonderful thing.

*New Jersey, U.S.A.*



## Marcel Lutece

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Dear Lyn.

Although I've never met nor spoken with you in person, your discoveries, ideas, character and will, not merely to sacrifice unconditionally for the best of all humanity, but to awaken and inspire as many others as possible to do the same, enables one to know you as a truly compassionate genius and protector of the human race, and, if we are successful, a savior of humanity by the virtue of your ideas and the conscience of your character, during the fight through and out of these troubled times.

My most poignant memory of you was meeting you when you were the only individual in existence who immediately understood and communicated the clear and comprehensive truths and ramifications concerning September 11, 2001, when at the time it was essential for me to know and which is why I sought you out, albeit without knowing so, and why I am here today. It was your forecasting which has enabled us to warn as many as will hear, of the approaching and existent danger and how to prevent its unfolding. Those who paid heed and now recognize its unfortunate fruition are your greatest allies in the present, while these forecasts likewise act as a poignant and provocative metaphor for how to think in and through the present turmoil.

Universal truths, most buried and stymied by the enemies of the human race so as to be inaccessible to virtually everyone in the world for their intended moral power, have been re-discovered, rendered re-accessible and conveyed as if Plato, Homer, Solon, Shakespeare, Poe, Einstein and their equals are with us alive today, as Raphael's School of Athens conveys is natural, ideal, and lawful in human and developed enlightened societies. This, to my mind, is your immortal legacy: that these discoveries be preserved, perpetually developed further, and taught to all willing to listen, but especially the youngest (who are those most able and capable), to be built upon, elevated and applied over generations, enabling ever greater discoveries towards facilitating a genuine pursuit of heaven on Earth, as the immeasurable and ever-expanding capability of human potential is inexorably driven upwards, growing ever-stronger along its manifestly destined path.

Happy Birthday Lyn! For the century that you have lived corporeally and immortally (and both simultaneously for most of that time), you have become a true friend of and taken your place among the pantheon of great souls to have lived. May your existence enable us to honor you with a resounding defeat of the forces of evil, heralding the advent of exuberant human progression into joyful maturity for all of mankind.

*New York, NY*  
*U.S.A.*



# Doug Mallouk

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## For Once, a Mainstream Media Outlet Printed the Truth About Lyndon LaRouche

Two days after Lyndon LaRouche's passing on February 12th, 2019, the *Washington Post* ran a truly abominable obituary that was reprinted shortly thereafter by the *Baltimore Sun*. After a certain amount of verbal wrestling, the *Sun* agreed to publish the following response, which appeared verbatim as written in their edition of February 19th.

For any mainstream media outlet to have allowed even a glimmer of truth concerning Lyn to see the light of day is truly "man bites dog" news, and thus represents a small breach in the wall of containment so painstakingly constructed by his terrified Establishment adversaries over decades.

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### *Readers Respond*

#### **Sun's LaRouche obituary got him all wrong**

The cartoonish caricature of Lyndon LaRouche presented in the Washington Post obituary The Sun reprinted ("Perennial presidential candidate Lyndon LaRouche dead at 96," Feb. 18) bore zero resemblance to the actual man with whom I have been proudly associated for nearly 59 years. But rather than undertake the tedious task of refuting each lie, whopper by whopper, I deem it far better to contrast the real LaRouche with the bogeyman depicted for the edification of credulous children in your newspaper.



The nub of the matter is quite simple. LaRouche designed and aggressively promoted a massive overhaul of the international financial system that entailed the use of Hamiltonian credit mechanisms, like National Banks, to redirect literally trillions of dollars of speculative capital into hard infrastructure and science driver projects that would sharply uplift both rich and poor countries alike. But of necessity,

this would also mean writing off, canceling, huge sums of fictitious financial paper held by the most powerful families in the Western world.

These entrenched elites reacted to this perceived mortal threat to their political power in a manner strikingly similar to the antebellum Slavocracy's outrage at the prospect of an Abraham Lincoln presidency. Multiple varieties of threats, physical and otherwise, slanders, and tons of manufactured hysteria had to be deployed, using paid, reliable assets in the journalistic and political classes, to neutralize the dangerous upstart. In LaRouche's case, the hysteria of his adversaries grew in direct proportion to the increasing acceptance of his ideas worldwide.

Even as that process was barely beginning, in November 1973, a document obtained through the Freedom of Information Act shows the New York branch of the FBI matter-of-factly proposing to activate longstanding bureau assets in the Communist Party USA so as to "facilitate the elimination of the subject" (their exact words), referring to LaRouche. And it must be stressed: there is no need for connecting dots or reading between the lines. It's spelled out in black and white.

Then, the following developments rapidly accelerated the desperation of the financial powers that be to "eliminate" LaRouche and his ideas. First, at the UN Development Conference of 1976 in Sri Lanka, a coalition of underdeveloped nations' representatives, led by then-Guyanese Foreign Minister (and later LaRouche associate) Frederic Wills, publicly demanded a moratorium on their foreign debts, exactly as LaRouche had proposed. What gall to put feeding their children ahead of meeting the repayment schedules on usurious loans! By the early '80s, LaRouche had conducted a series of highly successful meetings with Mexican President Jose Lopez Portillo and Indian Prime Minister Indira Gandhi, mapping out strategies for their nations to buck the policies of the International Monetary Fund in order to industrialize. The City of London and Wall Street were not amused.

The final straw for these enraged financiers was LaRouche's astonishing success of 1982-83 in recruiting President Ronald Reagan to his design for an anti-ballistic missile system based on speed-of-light technologies, otherwise known as the Strategic Defense Initiative, or "Star Wars" to its snide detractors. By eliminating the nuclear balance of terror with defensive systems that kill missiles, not people, the LaRouche-Reagan policy was rudely undercutting a key prop in the postwar globalist order — a huge step toward enduring peace, but not exactly the way to win friends in high places.

It was then that the “Get LaRouche” Task Force was assembled, charged with removing him by legal or other means. Spending the better part of a decade, and untold millions of dollars, this crew, prominently including (surprise!) current Russiagate Special Counsel Robert Mueller, fell flat on its face in its first attempt to frame up their target, when the truth accidentally popped out, and a mistrial was hastily declared. But they took much better care to rig a second trial, using methods that former U.S. Attorney General Ramsey Clark called the most systemic perversion of the justice system he had ever come across. (Due to these considerations, Clark subsequently joined LaRouche’s defense team, despite definite political differences between the two men.)

Yet even today, a now-deceased LaRouche continues to haunt his adversaries. China’s Belt and Road Initiative, the largest construction project in the history of humanity, is in reality a fast train upon which America can jump, on the way to reclaiming its scientific and industrial prowess. It does, however, threaten the zero-sum geopolitical schemes of the permanent warfare crowd, who have greeted its emergence with the most shrill shrieking and howling. As to its authorship, several Chinese spokespersons have been quite explicit and public: it is the direct outgrowth of work begun in the ‘80s and thenceforth by Lyndon and Helga (“The Silk Road Lady”) LaRouche!

That, in very abbreviated form, is the actual LaRouche story. As to the warmed over garbage rehashed by Timothy Smith, the experience of a former member of the Jordanian parliament, one Laith Shuebelliat, is highly instructive. Up to the early ‘90s, he had never had any direct encounter with LaRouche, but had read numerous second-hand accounts of his political movement in the mainstream press. Picking up a LaRouche pamphlet, he confessed that he expected to find a bigot, a crank, or worse, lurking within its pages. Instead, to his astonishment, he discovered the most profound and inspirational thoughts on history, political economy, etc., leading him to characterize LaRouche as not the Ugly, but rather the Lovely American.

Take the same test yourself. Go to LaRouche’s website(s), read his voluminous output of writings, and compare what you see to the vile effluvia emanating from his terrified opponents. Then ask yourself the more fundamental question: Why, even in his moment of death, does this man strike such fear and loathing among his powerful enemies? Congratulations! You’re now on the road to recovery from Media Derangement Syndrome.

*Baltimore, MD  
U.S.A.*



## Neil Martin

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I am Neil Martin, a contact of the LaRouche Organization. I organized from 2003-2012. In 2006 I started reading books by political economists of the 19th century. Henry Carey was my favorite. One day at a meeting I asked Lyn a question that had been gnawing at me. Henry Carey said, in his, "Unity of Law and Principles of Social Science," volume I chapter, On the Subject of Social Science, "Created in the image of his Maker, he should participate in His Intelligence." I asked Lyn what was God's intelligence? He said creativity. Over the years I said to myself I am never going to hide from discussing a view of man.

I now saw Carey's attack on Ricardo and Malthus, especially Ricardo's 'occupation of the earth' theory, to be Carey defending a higher epic of man. Ricardo's 'occupation of the earth' was satanic as it had a dismal view of man.

The theory stated that man first cultivates the fruitful soils and then he resorts to inferior soil after another and he has no capability to not be a slave of nature.

It did not see man, as Carey said, "the subject of social science," or "the molecule of society" the only species that can "participate in the intelligence of His Maker." They saw man as an animal.

I no longer see Ricardo and Malthus overpopulation and occupation of the earth theory as a simple mistake, foolishness and simply evil. It was beyond evil and Lyn made me think that way. Man is not an animal. He Participates in his Maker's intelligence, creativity.

*Baltimore, MD  
U.S.A.*





## John McCarthy

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It is written that a prophet is never accepted in his own land. I was a full-time organizer with Lyndon LaRouche's movement for 18 years, as a teen and as a young adult. For several reasons I parted ways with them in 1997. Since then I have continued to fight in my own way. But, while I was away, I became pessimistic. I thought that we had lost. This is because I was only looking at what was in front of me.

The political situation in the United States was bad in 1997 and has been bad ever since, and that's all I was looking at. Lyndon and Helga LaRouche however were looking at the World as a whole. In the 90's, the leadership of the great nation of China was committed to China remaining a primarily agricultural society. The LaRouches knew that if this policy was not reversed, it would soon cause a breakdown crisis that would destroy life and civilization in that nation. So, they launched an initiative to reach out to the Chinese leadership and to convince them of the need to industrialize.

This did not go super smoothly at first. The rulers of China were committed to the course that they had chosen. But they were also deeply committed to their people and to the welfare of their people. They listened to what Mr. and Mrs. LaRouche were saying. They studied it. They thought about it. And ultimately they came to the conclusion it was correct. As a result, they launched the Belt and Road Initiative.

This Initiative has lifted approximately 1 billion people out of poverty so far. This is unprecedented in Human History. It is an amazing accomplishment. And it is the direct result of the dialogue between Lyndon and Helga LaRouche and the Communist Party of China. China has used it to lift itself out of poverty and now wants to spread its benefits throughout the world. It has continually entreated the United States to join it in this effort. But, so far, the United States has refused. This great project is the result of an intervention by American citizen Lyndon LaRouche.

His intervention was informed by the ideas of the American Revolution. Yet, so far, the United States has refused to join. Russia has joined. Much of Asia has joined. Much of Africa has joined. Many countries in South and Central America have joined. But so far the United States has refused to join. The largest nation on the face of Earth used ideas that were inspired by an American citizen who himself was

inspired by the American Revolution, to save itself, and now wants to work with the United States to save the entire world. And yet, so far, the United States is still refusing to join. This is unacceptable. More and more nations are signing on to the ideas of LaRouche everyday. It's time for the United States to join them. It's time for a prophet to finally be accepted in his own land. It's time for the United States to join the Century of LaRouche.

*Bourbonnais, IL*  
*U.S.A.*



## Rena Middough

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On how to enjoy going to the dentist:

Civic uproar faced me when I left my dentist's office yesterday. A crew of men and machines laying water pipe had been working its way down the street and was now right in front of me with all its great machines in choreographed motion---

Caterpillar, John Deere, city trucks, an unmarked enormous van that poured hot product---all had gathered together. I walked up close to two workers, so close that I felt the steam and heat of the hot asphalt being poured right up to the toes of their work shoes. They began to rake the asphalt into the space that had been prepared for it. Other men silently moved to harness the great claw of the huge Caterpillar so that it plants pieces of metal into a huge hole which the asphalt workers worked around without falling. One man appeared to be the boss. He moved quietly among the workers. Only the massed machines made a racket, but I felt the uproar was moving to music.

With joy, I suddenly understood some of what Lyndon LaRouche taught about how to produce real peace. Those workmen in the street were showing me the productive power of labor, and those machines, made by disparate companies, were proving that countries could come together and agree to build water pipes for the good of All. Enter, with a trumpet fanfare in my mind, Helga's call for a New Bretton Woods.

I, when thirsty, must remember to be grateful to the untold numbers of sweaty men who have guaranteed that I am blessed to have pipes filled with water.

*Laguna Woods, California, U.S.A.*



# Abdul Alim Muhammad MD

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Medical Director, Abundant Life Health Attainment Center

Lyn! I Remember Him!

## **A Poem for Lyn's Centennial by MuQi**

My Friend Lyn used to be right here!  
Lyn was always somewhere on his farm  
On the side of a rounded mountain on the  
Far outskirts beyond Leesburg, Virginia.  
Occasionally I'd visit to see him there.

He's not here nor over there anymore.  
In a certain place or venue  
Where you could go to hear him &  
He would fill you in—  
To get you straight! Explaining any Subject You could name!  
He kept us in the know through pure truthful journalistic excellence:  
Here he presents the whole world to the Average thinking Man  
Through the world renowned Executive Intelligence Review!

As Wisdom is known of Her Children—  
So for many— we're like that by him!  
What does it matter to be "Here" or  
"Somewhere" to a Great Spirit like his?  
What could match this new Status:  
A Universal Being Whose Essence  
Like Scattered Seeds is Sown Everywhere!  
He's one with the greatest ancient Sages  
Whose Light lives on throughout the Ages!

*Washington, D.C.  
U.S.A.*



## Erica Muhammad

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Co-Director SEED, Inc, (Students for Education and Economic Development)

### Lyndon LaRouche 100th Birthday Reflections

In the summer of 1993, I received a flyer to attend a lecture in Philadelphia by the Rev. James Luther Bevel on the subject of “International SNCC.”<sup>1</sup> I was curious about the Civil Rights Movement and hoped to learn more.

Rev. Bevel’s name was unfamiliar to me, but that night I learned that he had served as the Director of Direct Action and Nonviolent Education for the Southern Christian Leadership Conference (SCLC) under the leadership of Dr. Martin Luther King, Jr.

I also learned that Rev. Bevel had run for Vice President on the ticket with Lyndon LaRouche during his 1992 presidential campaign. Rev. Bevel had recently launched a project called the Declaration of Independence Co-Signers’ Convention (DICC) with Mr. LaRouche’s colleagues, Dennis Speed and Amelia Boynton Robinson.

Rev. Bevel invited me to work on the DICC project in Philly. Part of my work, of course, was participating in Rev. Bevel’s workshops on nonviolence and the science of marriage, which he explained was the building block of government.

Rev. Bevel shared with his students the reason why he decided to accept Mr. LaRouche’s invitation to run as his vice-presidential candidate. It was no easy decision, because of the kind of weight this work brings. First, Rev. Bevel was impressed by the fact that Mr. LaRouche had the audacity to run for president of the United States from a jail cell, particularly when so many Black men can’t even vote after they are locked up. Secondly, he agreed with Mr. LaRouche’s plan for the nation’s economic recovery based on building the physical economy.

The third and most decisive factor influencing Rev. Bevel’s decision to run came after a scientific inquiry. He needed to know if Mr. LaRouche was married for real – and he flew to Germany to find out. He met Helga and toured the country of her birth while getting to know her mind. Her intellect, integrity, and commitment to Mr. LaRouche’s mission convinced Bevel that she was indeed a real wife – an intellectual peer and a collaborator in her husband’s work.

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<sup>1</sup> Student Non violent Coordinating Committee, of Dr. Martin Luther King, Jr.’s civil rights movement.

Rev. Bevel encouraged his students to study the teachings of Mr. LaRouche by reading his books, attending Schiller Institute conferences, and participating in local chapter events. Rev. Bevel, in turn, wrote articles for *The New Federalist* newspaper and conducted many workshops to share the spiritual architecture of the nonviolent movement.

What is now known as STEM – science, technology, engineering, and math – are disciplines that Mr. LaRouche explored consistently in his publications and lectures as the foundation for building a physical economy. He believed that all children should have the opportunity to recreate the world’s great inventions as standard curriculum. And when this was not being taught in the schools, the Schiller Institute brought it to the neighborhood. This is where I learned to construct polyhedra out of pipe cleaners and straws – an activity that I still use with children today.

A true Renaissance man, Mr. LaRouche also taught considerably on art, music, language, literature, education, ethics, theology, and statecraft. He was like a living encyclopedia in the manner that he could recite history.

Mr. LaRouche also had an uncanny aptitude for gathering intelligence – how to establish the actors behind past and current events by discerning motive. This is how he deduced in 1994 that the US government was plotting an assassination attempt against the Honorable Minister Louis Farrakhan, leader of the Nation of Islam. He shared this intelligence with Rev. Bevel, who then called an emergency meeting with both leaders.

In this historic but little-known meeting, Mr. LaRouche confirmed what Min. Farrakhan’s security team had independently established – that an assassination plot had been activated to neutralize the most vocal advocate of Black people in America. It was here that Rev. Bevel suggested that Min. Farrakhan call for a Day of Atonement – an idea that became the spiritual foundation of the 1995 Million Man March. Leading a national call for atonement would put a hedge of protection around the Minister, because no enemy could risk crucifying a man carrying out this assignment.

Mr. LaRouche, having been targeted himself by media attacks and assassination plots, was not compelled like so many other public figures at the time to separate the message of atonement, from the messenger of atonement. The *New Federalist* was one of the few newspapers that covered the planning of the Million Man March when

most mainstream news outlets refused mention of what would become the largest gathering in American history.

To those of us who knew this great statesman, Lyndon H. LaRouche, Jr., I close with this scripture from 1 Corinthians 15:51-53 – but you must hear it in your mind as it was performed in Handel’s Messiah:

*Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality.*

Tuskegee, AL  
U.S.A.



## Art Murphy

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### On Lyn's Centennial

One hundred years is generally a bit greater span than most mortal lives. Lyndon LaRouche simply did not fit within that narrow time frame. He not only transcended that frame, but gave clear guidance to us all on how we might see this mortal span in the really big, true picture of humanity's life. I will give one small example of how Lyn opened my eyes to the truly long waves of human history. This began for me in the 1970's, reading the *Secrets Known Only to the Inner Elites [issue of The] Campaigner*, and Plato's *Timaeus*, with Plato describing an Atlantis civilization existing 8-10,000 years prior. Lyn's life was also a lesson in how to defeat an oligarchy that would keep such knowledge "secret!"

Recently, I received a copy of Bal Gangadhar Tilak's *The Arctic Home in the Vedas*, a thorough analysis of the ancient Vedic hymns, which demonstrates the true antiquity of human civilization. At the same time, I read Lyndon LaRouche's Fusion Energy Foundation Memorandum of 1984, "*The Present Scientific Implications of Vedic Calendars from the Standpoint of Kepler and the Circles of Gauss*," as reprinted in *EIR*, April 28, 2017. Tilak presented the case for an origin of human civilization which vastly predates the assumed Mesopotamian/Sumerian origin. LaRouche took this idea much further, as proof of the earliest evidence of scientific astronomical thinking, which allow the creation of calendars which encompass tens of millennia. LaRouche also showed how this ancient culture created the basis for literate language, as in Sanskrit, and all the other related language groups. This scientific, astronomical thinking is also the basis for a theology which recognizes the truly unique, creative capacity of every human being. At the same time, he detailed the origins of the oligarchical enemy of mankind, the Olympian-Zeusians who would suppress any of this knowledge.

The last great Ice Age glaciers began to melt about 12,000 years ago. (That is 120 "centennials," or approximately 500 generations.) Over this great span of time, societies were able to develop a knowledge of the 26,000-year cycle of the Precession of the Equinox. Tilak demonstrates in exhaustive detail, that the earliest Vedic authors had to have been living within the Arctic Circle, for them to have seen



astronomical events as they did. It was a time when the climate was much more hospitable, possibly due to changes in the Gulf Stream.

If Tilak's thesis is correct, then whatever society or civilization was then dwelling on these Arctic shores must have begun the oral tradition, which much later became recorded as the Sanskrit Vedic hymns. How the concepts of such long astronomical cycles were spread to other cultures is a matter of much interest. Plato in his *Timeaus* refers to the lost civilization of Atlantis dated to about 10,000 years before his time. Plato cites the origin of this idea to the Egyptians, who regarded the Greeks as having "no old men among you." Tilak asserts that early Egyptian civilization is derived from the much earlier Vedic culture. It has been also asserted that the Mayan calendar encompassed the 26,000 year cycle. How could such knowledge of astronomical cycles have been brought to Central America? Were the peoples who settled in the Polar Regions, at a time when the Arctic Ocean was navigable, also capable of longer transoceanic voyages? Or, is it possible that human societies in various parts of the world could have made such discoveries independently, simply because they are human?

The essential point, though, is that while Tilak has established the case for such ancient origins of human culture, LaRouche is explicit on the power of creative discovery characteristic of all human societies. The power of creative discovery, the power to create language, poetry, music, and therefore science, is the unique power which brings the ultimate defeat of the anti-human oligarchy.

*New Jersey*  
*U.S.A.*



## Melissa & Henry Ng

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### The LaRouche Youth Movement (LYM) and Our Family

In 2005, members of the LaRouche Youth Movement (LYM) were looking for housing to continue the spread of Mr. LaRouche's ideas for global economic development and peaceful coexistence into the Boston metropolitan area. My husband and I had previously not heard of LaRouche and his movement. But we offered them housing, and the relationship lasted a little over twelve



entire years. The youth welcomed us to their events and cultural performances over these years. My family and I were happy to be a part of these activities. During this time, we had the privilege of watching them flourish as individuals and to develop close relationships with one another. Today, we are happy to see the continuation of LaRouche's ideas to this day strong and spreading his legacy.

*Boston, MA  
U.S.A.*



## Alan Ogden

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We rightfully celebrate Lyn's 100th birthday this week, and I am privileged to reflect that I was already working with him before his 50th birthday. I think of Lyn not only as a visionary political leader, but also as a personal friend.

In 1974 (as a veteran of the Civil Rights Movement on the 1960's), I was one of the first LaRouche-affiliated candidates in the United States, running as the U.S. Labor Party candidate for Congress in the Virginia Third Congressional District, on the issue of Lyn's warning of imminent fascist economics, and on the necessity of returning to a national and global focus on nuclear energy and industrial progress. We really shook things up in the former Capital of the Old Confederacy with that campaign with our slogan "Socialism or Fascism in the 70's"! I got over ten percent of the vote, but only spent \$3 on the campaign, for a sport coat at a thrift shop, so I could hold press conferences.

Lyn came to Virginia more than once in those days, staying at our homes, to talk to us, and work with us (as he did with I think all the locals across the U.S.).

He came to Richmond as part of launching his first Presidential campaign, for the 1976 election. As we toured around Richmond, listening to Lyn's inexhaustible supply of jokes, I pointed out the imposing headquarters of the Virginia Historical Society. Lyn said, "Oh yes, The Virginia Hysterical Society!" But on that day, Lyn, always thinking big, and in his own unique way, very much changed my view of Virginia! He suggested we focus on the deep Whiggish traditions of the state. This puzzled me at first! In the mid-Twentieth Century, the prevailing long-standing image and reputation of Virginia was its dominant segregationist political establishment's self-described "Massive Resistance" to the cause of the Civil Rights Movement and their general reactionary love of all things smacking of rural backwardness.

But I remember field deployments we did in the financial district of downtown Richmond, actually testing out Lyn's approach: One of our national publications in those days was the magazine *The Campaigner*. One of the issues discussed Lincoln advisor Henry C. Carey's advocacy in the 1850's of a railroad-building program connecting the North and the South, introducing into the South the benefits of industrialization and free labor (that is, wage-earning labor) to overturn the

Slavocracy – in Carey’s words, “How to Defeat the British without Actually Going to War.” We called that issue “The Lincoln Campaigner,” as it featured Lincoln on the front cover, and we focused the deployment on selling that issue. Guess what? To our amazement, we sold out of them! The bankers, the businessmen, all the Chamber of Commerce types were coming out on the street to buy The Lincoln Campaigner! The ideas captivated them! They were saying things like, “Lincoln? Yes, well, he WAS a great man!” And, “You’re right! We STILL need that industrialization!”

Think about it!

*Purcellville, VA*  
*U.S.A.*



## Matthew Ogden

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Two sonnets, on the centennial of an unacknowledged legislator, a Shelley for our times –

1.

The poet's thoughts are not his own estate,  
But rather shadows of some greater power;  
As suns their distant moons illuminate  
With borrowed light, or winds the dormant flower  
Pollinate, so is his lyric soul  
Bestirred to sing in sympathy with songs  
Unheard, whose notes compose a greater whole –  
A unity for which his spirit longs;  
Whereby transcending multiplicity,  
The poet sees beyond this mortal frame  
To that eternal One, – simplicity  
In Being, from which all that is, became.  
Thus, to eternity do our souls climb,  
To stride like giants over space and time.

2.

He dared to steal the gods' immortal flame,  
And with its spark ignite the minds of Man;  
This earned the Titan torture, grief, and shame,  
Bound to a rock, for time's eternal span.  
Or so the tyrant thought; yet, earthly might  
Is but a vain conceit of foolish men –  
Mere centuries are naught within time's sight,  
And all empires' reigns must surely end;  
For how could chains restrain man's boundless mind,  
His infinite capacity for thought,  
Or bind that sacred power of mankind,  
Which great Prometheus's fire wrought?

So, by this gift, is man made truly free,  
Through his unbounded creativity.

*Purcellville, VA*  
*U.S.A.*



## Kunle Ojofeitimi

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I am greatly honored to be asked to write a tribute to a great man, leader, philosopher, scientist, poet, statesman, physical economist, historian, etc. My name is Kunle Ojofeitimi, and I joined the [LaRouche] organization after graduation in 2004 in the turbulent season of the presidential election of that year. I would also like to share with those that knew, or met Lyndon what profound impact he had on me personally. Firstly, his insight into how one should make sure that the universe should bear a testament of our lives i.e. each of us should be certain that the universe should know that we existed. This was one of the core themes that he gave in a historic webcast given on January 3rd, 2001 in Washington D.C., this was the first time I heard him speak. In an address given in January 2004 on Martin Luther King's birthday in Talladega, Alabama. The year was Lyndon's last presidential run; he gave the audience a taste of Martin's Immortal talent on what it means to be a true leader and a Christian. By drinking from the cup like Christ in the garden of Gethsemane. Unwavering commitment to principle in serving God and humanity in spite of slings and arrows that will come in the way. These are just some of the numerous deep, spiritual, intellectual, moral impacts that Lyndon had on me and to those of us that knew him etc. The world that we now live in is in one of the most perplexing existential times that Lyndon warned us all about; again his prescience is one of God's gifts given to Lyndon that he was able to share with us all. Lyndon will always be among the pantheon of titans of universal geniuses.

Thank you Lyndon, you said the universe will never forget you; it will not Lyndon; his ideas bequeathed to us will be forever Immortalized.

*The author has been a LaRouche activist for two decades, hails from Nigeria, first as a LaRouche Youth Movement member, and later as someone who regularly contributes to, and deploys with, our movement.*

Baltimore, MD  
U.S.A.



## Robert A. Oklejas

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### My Tribute to Lyndon LaRouche

I first encountered Lyndon LaRouche in 1975 in the parking lot of a grocery store in Monroe, MI. A fellow there was distributing a newspaper called New Solidarity. I read it and was hooked by the ideas I encountered that day, and for the next 50 years have been an ardent supporter of Lyndon LaRouche and his worldwide movement of selfless and courageous co thinkers and admirers.

I remember very well 40 years ago when I was the general foreman of the millwright crew at the Enrico Fermi Nuclear Power Plant near Monroe, Michigan, his thinking inspired me to do my very best to ensure the success of that project and it was a success, producing 1,200 megawatts of power, day in, day out 24 hours a day, for the last almost 40 years and will be humming along or at least another 15 years. After all the millwrights of Local 1102 of Detroit, Michigan, the heartland of US industry, were and are the best in the world.

The brilliant analytic mind of Lyn produced a great scientist, economist, and polemicist whose publications are of the highest caliber and almost endless. However more than those great qualities was his courage and unflagging and endless optimism on the prospects of humanity creating a better and more just world. Lyn may have gotten down, he may have become discouraged as his opponents blasted him from every quarter, after all he was only human, but you wouldn't have known it, for in the face of the greatest adversities, he never lost hope and just kept going and going spreading that optimism to an increasing flock of followers.

His ideas have influenced the whole world in the best possible ways. His "World Land Bridge" was without a doubt the inspiration and most transformative project in human history, the China Belt and Road initiative. As energetic and brilliant as he was, Lyn didn't accomplish all that he did alone. He had help. First and foremost was his wife Helga Zepp LaRouche, a woman of equally great intellect and courage. She represents the finest impulses of German civilization. And of course, the core cadre of his co thinkers and compatriots, some of whom I have known for decades. Few men or women throughout history have inspired such loyalty for so long and under such difficult conditions as Lyn did.



I salute Lyndon LaRouche and I am honored to add my testimonial to his great life on the occasion of his 100th birthday celebration. Lyn was a great American, the truest patriot in the noblest since and a citizen of the world.

2022  
Monroe, MI  
USA

*A wordsmith, I am not, but this tribute is from my heart. The Serb Orthodox do not say, "Rest in Peace, about the deceased, but "Memory Eternal" Our memory of Lyn shall always be eternal as long as good people are fighting the good fight. He will always be like a beacon through the darkness showing us the way to a better world.*



## Andy Olson

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In the fall of 1983 Gene Schenk, a farmer friend, introduced me to the LaRouche political movement, and since Gene had high credibility, I was curious what he was excited about. Soon he asked me to attend a Conference in the Washington DC area. Gene was a natural leader, and I decided to attend. This was in December of 1983 and there was to be a March on Washington and a Conference in Richmond, Virginia. As I had packed my suitcase and was leaving, I told my wife, Nordis, "don't worry about me, this is just another conference, and I'm not going to get involved in anything!"

Well, the people were very much like myself, the speakers and especially LaRouche were historically knowledgeable and provoking. The hotel lobby following the evening session was surrounded with dialogue. I was part of a small group discussion concerning the crisis in Agriculture. I had a keen interest in Grain Cartels because they determined, as merchants of grain, the prices to the producer and who the eaters were. I remember Marcia Merry really excoriated the ruthless monopolistic control and power they exercised. I wholeheartedly agreed with her. The dialogues and presentations opened up a whole new perspective of thinking regarding my year in the Vietnam War, the return to the farm I grew up on, marrying, and starting a family.

I retired to the tenth floor of a downtown Richmond Hotel with so many thoughts running through my head I could not sleep. Then the fire alarm went off. I figured it was a prank and stayed in my room, then Gene came back to the room and confirmed it was a false alarm. He said it was likely FBI inspired. The DC marching weather was cold like Minnesota, but a big impression to me was the DC office windows on Pennsylvania Avenue were crowded with bureaucrats staring at the impressive winter march. I remember our African American bus driver was so obviously demoralized when he said, "You are not going to accomplish anything with this March on Washington."

I returned home inspired, and later Pierre Beaudry convinced me to run for The Office of Governor of Minnesota. At another warmer conference in Leesburg in 1984 I asked Lyn, "I have never campaigned for political office, what do I say"? He answered, "just tell the truth". So simple, yet so profound. I used his advice to great

advantage and his admonishment is always with me. Lyn gave me a future filled with purpose which I have cherished for 38 years.

With Respect,  
Andy Olson

*Windom, Minnesota*  
*U.S.A.*



## Walter Omeally

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### My LaRouche Story

In the Fall of 1980, I was completing a master's degree Capstone Project at The Maxwell School of Citizenship and Public Affairs at Syracuse University. The Maxwell School noted with pride that MPA graduates from their program were among a cadre of candidates nationwide from which Government offices in Washington selected interns, trainees, and assistants.

The School's Capstone Project attempts to reproduce aspects of Washington's typical legislative scenario. Student participants form three groups: senators, congressional representatives, and the press. The objective for each of the two legislative branches is to meet in committee, brainstorm, and agree upon a public interest topic. Each committee then formulates its subject into a proposal and presents and defends it before the entire class. For their part, students in the third group (press) issue reports to the campus on the legislators' progress.

The School sends finished proposals to a Washington office for review and comments and subsequently awards the MPA degree to students.

The Capstone groups met in committee. I believe I was in the House of Representatives, which consisted of eight individuals on this occasion. Numerous proposals soon abounded in the group: for example, increasing neighborhood traffic lights, replacing government control of garbage pickup with private companies, creating traffic-free zones for pedestrian shopping, and so on.

I should mention that a year or two earlier, LaRouche organizers had introduced me to a remarkable pamphlet, "How the International Development Bank Will Work," written in 1975 by Lyndon LaRouche. It was immediately apparent to me that none of the topics bandied about in the committee could hold a candle to LaRouche's IDB proposition, neither in substance, vision, elegance, or completeness. The IDB so towered above all else that for me to endorse any other topic would amount to moral and intellectual folly

I quickly introduced the IDB concept to our committee. I explained how it would proceed through treaty agreements among nations, establishing banking functions to ensure stable exchange rates, and creating and issuing credit for development

projects worldwide. It would create the basis for economic progress in developing and developed countries alike. I told the group we should present this subject to the class and proposed that the entire Congress adopt it as policy. Well, this set off a fierce debate. Common objections were, "it's too wide-flung," or "it doesn't concern U.S. issues, it's a third-world matter," or "where do we get money to support a central bank," etc. I urged the group to read the pamphlet and repeatedly pointed out that it addressed all these concerns – and many others.

LaRouche's IDB became the single issue on the table, extending debate for several sessions. The press observers who attended hearings were appalled at the continuing focus on this subject, and soon headlines were blaring across the campus, "Omeally Filibusters Proposal in Committee!"

Though raising many objections, the reality was that opposers could not easily wear down the IDB idea because the substance and reasoning behind the concept were solid. In fact, fairly early in the process, several in the group had agreed to back the IDB as our official proposal. Still, the Capstone procedure required group unanimity, and there were holdouts. Now, with one day remaining, we were rapidly running out of time. The group was getting despondent. No one wanted to end up begging professors for an extension of time. But we seemed stuck.

On the night before the deadline, I decided to "pull an all-nighter," distilling the essential ideas from the LaRouche pamphlet into a proposal and presenting it to the group in the morning as a reasonably finished draft. However, it would still need cleaning up – language adjustments, punctuation, re-arranging paragraphs, etc. Well, the group's mood visibly lightened; our committee looked over the draft, voted to adopt it as the official proposal, and asked me to present it on behalf of our group. My friend, 'Prince' Yeri, a Biafra graduate student, agreed to be the co-presenter. The occasion went well, with Yeri and I fielding questions afterward.

The Capstone ended with written submissions to Washington, and we all waited for the School to issue degrees by the spring of 1981.

Well, the peculiar end to this story is that all class members received their degree in due time – except me! Was this simply an omission? I called the School, but administrators could not explain why no degree was issued for Walter Omeally. In the Fall of that year, the situation remained unchanged. Two years later (Fall of 1983), I got word that the degree was finally available. I have never had an explanation for this delay. I can only speculate that the authorities vetting the Capstone theses were

perturbed that a LaRouchean viewpoint could have emerged from a respected Public Administration institution, and perhaps they considered me an instigator. The IDB proposal, after all, does not reflect much of what such institutions teach, and it may have been shocking that it emerged as a Capstone proposal to boot. Nonetheless, its relevance as a public administration matter is still unquestionable, and LaRouche's IDB remains a public affairs proposal par excellence – for the entire world.

*August 2022*  
*E. Hartford, CT*  
*U.S.A*



## Mary O'Sullivan

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Bonds of various degrees are formed between warriors, POWs, athletes, schoolmates, workers, even among co-diners, but I feel bonded to Lyndon LaRouche (RIP), his fellow prisoners, and those who advocate his promotion of rational governmental policies. The same bond is felt toward Kiriakou, Drake, Sterling, McGovern, Ritter, and everyone who, having attempted to steer our nation off its path of empire and torture have consequently been attacked or murdered by criminals in our gov't.

Soon after the FBI's imprisonment of LaRouche the FBI incarcerated me based upon evidence it had criminally fabricated. Were we poor we would have gone straight from jail to trial to prison for life. America's enemies operate from within, as they did against Lyndon LaRouche.

I salute the LaRouchies.

*Chicago, U.S.A.*



## Jen Pearl

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My name is Jen Pearl, and I have been organizing with the LaRouche movement for twenty years. In 2004, Lyn sent me and about 75 other young organizers up to Boston, Massachusetts, to intervene into the National Democratic Convention.

The inside of the Democratic convention was typically bureaucratic, controlled and useless, so we set up our own convention of sorts, by forming choruses of LaRouche Youth Movement (LYM) organizers, all over the city of Boston for a week, with big banners and signs, distributing thousands of leaflets, singing canons, and provoking everyone we met by singing politically satirical songs set to classical music. The response to us was electric and transformative, both for me as an organizer, and for the population; so much so that as soon as we returned home, Lyn tasked me to put together a chorus of LaRouche Youth Movement organizers to send back up to Boston soon after, and that became the Boston LYM, a 15-person chorus, composed of amateur singers. Lyn laid out that our mission was to learn Bach's Vocal Motet "Jesu Meine Freude." And furthermore, to sing it with bel canto voices. It was such a brilliant intervention into the city of Boston, the nation, but also to build and shape our identities around Classical artistic thinking.

I was suddenly thrown into a position where I was conducting and vocally training an unruly and inexperienced choir of 15-20 organizers, aged 18-25, for two hours each day, when we weren't intervening politically in every possible way. We became truly a music conservatory on wheels. This period of intense study and focus upon Bach and Kepler completely shaped and changed my identity and many others. Bach became a way to think, a way to solve and approach problems. We also developed the authority to challenge other music institutions and to recruit musicians out of the vacuous classical music world, which is even far worse today, into our passionate approach to Classical art.

To sum it up, any time we were experiencing periods, as any political movement in history has, of tension or confusion among our membership, in the Boston LYM, Lyn would simply ask me "are you guys singing?" And more often than not, we had not been.

Thank you, Lyn, for everything. Happy Heavenly Birthday.

*Boston, MA  
U.S.A.*





## Kevin Pearl

---

Hello, I'm Kevin Pearl, an activist in the LaRouche movement since 1985.

How do you honor the 100th birth anniversary of a universal thinker like Lyndon LaRouche?

His contributions span the full spectrum of human thought from hard sciences to music, to economics to poetry. I think maybe it is that universality that had the greatest impression on me. He simply cared enough to investigate every issue, and every culture, and to propose solutions for every corner of the globe. He sought truth more passionately than anyone I have ever known.

His appeal was also universal, as evidenced at the conferences we used to hold twice a year. Both the audiences and speakers panels featured people who probably would have never gathered together under any other auspices. Scientist and student. World class musician and economic refugee. Black, white, liberal, conservative, Jew, Christian, Muslim, Buddhist and Atheist all gathered in common search of truthful solutions for the challenges that mankind faces.

Perhaps it is was best said in a poem I remember composed by his friend and collaborator, Fred Wills, former Foreign and Trade Minister of Guyana.

With everyone that he did find  
He shared the fruitful theses of his mind.  
In everyone, as he went on,  
reflective gratitude did linger on.

It is time to exonerate Lyndon LaRouche and his ideas.

*Boston, MA  
U.S.A.*



## Michael Reeves

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When this plutocracy masquerading as a democracy becomes a Republic again, in that Age of Reason he will be acknowledged as the greatest American of his time.

*Baltimore, MD*  
*U.S.A.*



## Ann Reynolds

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There is a difference between right and wrong. You know that the world is headed for a catastrophic future if the current trends toward destruction and greed are not reversed. Not all of our elected officials are evil. We need to contact and educate our officials, so they don't rely on paid lobbyists and spin doctors to form their political activity. They need to be able to rely on us, the people.

I was in my forties when I ran into the LaRouche Organization and the Schiller Institute. Through these associations, I discovered answers to questions that I had sought for decades. I learned things through establishing a meaningful dialogue with my society based on literature, history, science, and music. There is no aspect of human civilization that is not taken into consideration when properly regulating a functioning economy.

Economics is not the application of accounting principles, statistics, balanced budgets, and property rights. Economics is the practice of forming the basis for human existence and progress. It involves a dedication to the future for all humankind.

I am Ann Reynolds, and I encourage you to get involved with Helga Zepp-LaRouche and her current conferences with an ever-growing group of informed, powerful people who are dedicated to dialogue and effective international cooperation instead of war and enforcement of usurious debt.

*Reno, Nevada  
U.S.A.*



## Myles Robinson

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### A Gift to Lyn

A gift? For you, whose soul's already one?  
Up on Truth's wind, and Beauty's wing, you soar!  
Sufficient here is not the overdone,  
Allowing not a seeking mind's implore:  
Just what's impressed from you, unto what's mine?  
It's the curvature of your unendedness.  
You saw the starlight bend, as reeds, through time,  
And justly bent our moral arc to this;  
That power moves the orbs and blooms the rose  
Beyond the veil of sense, or mortal gasp,  
Awaking from our only known repose  
To missions freeing all from Empire's grasp.  
    And so your loving gifts shall give hereafter  
    With each new generations' burst of laughter.

*Boston, MA  
U.S.A.*



## Dan Roche

---

High school science teacher, former Chicago LC member

### **To The Man**

To the man whose generation was among my best teachers and professors.

To the man who put the Bee in Beethoven.

To the man who put the Mo in Mozart.

To the man who put the Shake in Shakespeare.

To the man who put the I in ideas.

To the man who put the Poe in poetry.

To the man who put the play in Plato.

To the man who put the revolt in revolution.

To the man who put the class in classical.

To the man who put the dent in President.

To the man who put the Vin in DaVinci.

To the man who put the cove in discovery.

To the man who put the man in Human.

To the man who put the pow in power.

To the man who put the work in work.

To the man whose 100th birthday is September 8, 2022.

To the man who was once called Lyn.

*North Carolina*  
*USA*



## Alvin Rodriguez

---

Lyndon LaRouche: A lifelong Scourge of the Oligarchy.

I never had the great benefit or pleasure of having discussions with Lyn in person. However, for a time I engaged regularly with him during our Manhattan Project meetings and Fireside Chats. These were formative exchanges that more times than not put me in a state of head scratching for the remainder of those meetings and beyond. So in that sense I knew Lyn. Personally and in all honesty, the fact that he knew who I was, that I was a part of his organization and the mission he laid out for us all decades earlier, meant more then and now, than I could ever express in words. He once began a presentation by asking, "What is it to be truly human?" And by the time it ended I was well on my way to becoming just that. Truly human.

Twenty-five years ago my father, Efrain, who introduced me to Lyn and the organization, said of Lyn's effect on him. "He saved me!" I say: "Amen!"

*New York, NY  
U.S.A.*



## Tim Rush

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### The Day the NSA Failed

There was a spate of Lyndon LaRouche's half-hour national television addresses in the first half of 1984, as part of his presidential campaign that year. These continued Roosevelt's tradition of Fireside Chats. For each one, our phone techies at the W. 58th St. NYC National Office would rig up a way for all the phones in the main work space to ring consecutively in a round-robin fashion when people called the "800" toll-free number we posted for more information, at the end of each broadcast.

Each time, we would field a barrage of calls coming in from the moment the toll-free number flashed on the screen. Ping! Ping! Ping! Ping! Ping! This would go on for 10 to 15 minutes. Then the rings would become more intermittent – Ping! (pause). Ping! Ping! (longer pause) Ping! (20 second pause). And then all calls would peter out about 11:30 (the shows typically ended at 11:00 pm).

Suspicious that the NSA (National Security Agency) or equivalent dirty tricks capability was behind this rapid fall-off in calls, we did a last-minute switch of toll-free number on a half-hour broadcast late in the sequence. It was on farm policy, if I remember right, toward the end of May or early June. We hired one of the multi-use switchboard companies that typically handle calls for late-night kitchen knife offers and the like. The broadcast ended at 11:00 pm. The calls, after the number flashed on the screen at the end of the show, did not stop for 48 hours! It was over a weekend, and the call company didn't have the personnel to handle the deluge. They asked us to help, and I remember heading in on a Sunday afternoon to help man the call bank.

It was a stunning indication of the impact of ALL Lyn's shows during his campaigns. He touched a deep chord in the citizenry, as it registered with viewers that here was a person who was not trying to sell them a campaign pitch, not manipulating them or covering scripted "talking points." He addressed them with a caring for the condition of the country and the world, a truthfulness about what the citizens needed to know to solve these aching problems, and a summons to action as citizens taking responsibility for seeing these solutions through.

*Leesburg, VA  
U.S.A.*



## Rick Sanders

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To Lyndon LaRouche on your 68th Birthday, September 8, 1990:

Shakespeare thou shouldst be living at this time  
For on Lyn's day of birth we'd not be still,  
And who but thou might cram into this little rhyme  
The praise, the glory that a book should fill?  
Oh, if some modern bard the Hippocrene  
Might drink, as Lyn did, from his eyes should fall  
The scales, he'd sing a song without the groan  
That's now the rage. Freer, oh Lyn than all  
The cringing gods, art thou, even though chained  
Upon Tarpeian rock; yet tears won't cease  
Till thou and thine end freely Zeus's reign,  
But oh how aches the world for that release;  
Thy worth could not be compassed in these lines  
But that we give our love, five billion times.

*El Reno, Oklahoma*





## Harley Schlanger

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Schiller Institute spokesman; Former spokesman for Lyndon LaRouche

### LaRouche at 100: Life Lessons for over 50 Years

Little did I know that, on a cool sunny day in October 1972, my life was about to undergo a dramatic change, due to an encounter with Lyndon LaRouche. The scene was a nearly empty lecture hall on the Rutgers University campus, in New Brunswick, New Jersey. Despite the small audience, the speaker, known to me then as "Lyn Marcus", stepped briskly to the podium, and launched into a presentation which was alternately frightening, and hilarious.

The frightening part was his exposition of the nature of "Schachtian fascism." As a history graduate student, majoring in modern European history, I immodestly thought I was somewhat of an expert on the topic. That conceit was swiftly dispelled, as he delved into the nature of fascism, and how we are again facing a threat due to the revival of a brutal looting process unleashed by events following August 15, 1971, which he said was modelled on the murderous policies associated with the Hitler regime, shaped by his Finance Minister Hjalmar Schacht – with full support from powerful financial interests from Wall Street and the City of London.

As my head was spinning from trying to locate this "new angle" he presented within the framework of the academic study of history in which I was mired – and quite bored by – I found myself at times bursting into laughter, when he ridiculed the standard historical explanations produced by self-promoting egotists who were the honored historians of the day.

Emotionally drained by the end of his lecture, I meekly approached him and asked how I could know if his "interpretation of events" was valid. He asked me what I do. "I am studying history," I replied. He responded, "Then I suggest you figure out the difference between an 'interpretation of events', as you call it, and truth," and with that, he strolled quickly out of the hall.

Though I was initially stunned by the exchange, I took his suggestion seriously. Shortly after this event, I joined his movement, and worked with him for nearly five decades. Over time, I learned from him that the search for truth cannot be limited to a personal quest for "knowledge," but must be located as part of a social dynamic, with the aim of using the search as a weapon to change the world. But I also learned

from him that, without a sense of humor, sharpened in the battle against academic sophistry and so-called authorities, who he referred to as quackademics, truth didn't stand a chance.

His personal commitment to employing humor as an organizing tool came in especially handy for him in two types of situations: in not succumbing to bitterness or depression in the face of vicious attacks from his enemies, to whom he directed ridicule early and often; and in compassionately addressing the lack of knowledge and the paucity of insight in his fellow Americans, whom he often chastised for their willingness "to go along to get along." His championing of the principle of metaphor bequeathed to his polemics a poetic quality that evoked a seemingly magical passionate response in audiences, in which individuals were moved by the power of the ideas he was presenting, which very often elicited a desire for self-improvement, even among those who could not sustain their enthusiasm. I regularly hear from people today who share vivid memories of their encounters with Lyn, and speak of him reverently – even if their last contact with him was decades in the past.

There are so many areas of knowledge he touched, which had an impact on me. One which was particularly compelling was his enthusiasm for the Yiddish Renaissance, from his love for the philosophical genius of the 18<sup>th</sup>-century Platonist Moses Mendelssohn, to his appreciation of the profound humanity in the tales of Sholom Aleichem. In one of our last conversations, we shared a wistful laugh over a Yiddish proverb, which summarizes the tragic folly of human existence, which can only be overcome by the effective use of irony as an organizing tool: "The truth never dies," according to the proverb, "but it often lives a miserable life."

This is true, he said, "but such is life. And it's our happy mission to keep it alive."

In his honor, I offer the following pieces from October 2017, one serious, one even more so, which I think exemplify a response to the challenge he posed to keep truth alive, and find joy in that mission.

*From "Fake News" to "Fake Economics":*

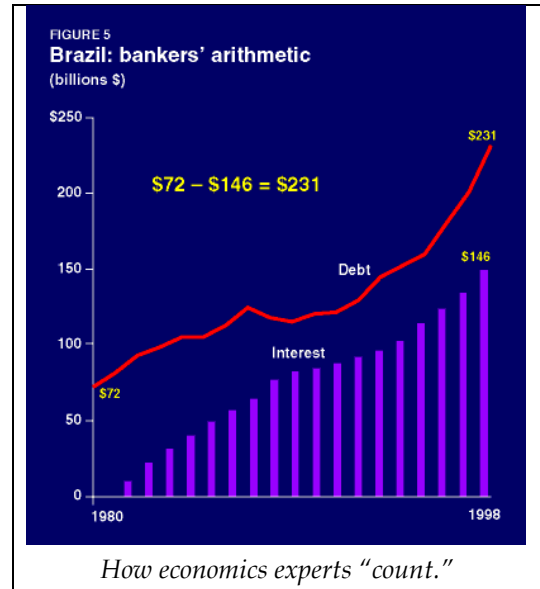
### **Nobel Prize Committee Rewards a Faker**

by Harley Schlanger

October 2017

October 12 -- In the last year, since the Brexit vote in the U.K. and the election of Donald Trump in the U.S., there has been a growing awareness that the population in the Trans-Atlantic world is being subjected to a dangerous phenomenon known as "Fake News." The distrust of all elites, including those who determine what is covered in newspapers and by the talking heads on television, is part of the dynamic of insurgency which is sweeping the west, and is manifest in the anti-establishment voting patterns, which are overturning "politics-as-usual."

Media censorship and outright lying as a means of social control are not new tactics, as there is a long history of oligarchs using control of media and education to keep people ignorant of the events and processes which shape their lives, making it easier to control them. The British Empire has survived by employing such measures. The ability to sustain authoritarian control over a subject population is the subject of George Orwell's "Nineteen Eighty-Four," published in 1949, in which people at mass rallies were led in chants such as "Ignorance is Strength." One of



the maxims of the fictional government imagined by Orwell was "He who controls the past controls the future. He who controls the present controls the past." This is a slogan which describes well the intent behind the proliferation of Fake News today.

This was the subject of a tract published in 1953 by Bertrand Russell, the evil proponent of the British Empire. Lord Russell wrote, "Education should aim at destroying free will so that pupils thus schooled will be incapable...of thinking or acting otherwise than as their schoolmasters would have wished.... It is for a future scientist...to discover exactly how much it costs per head to make children believe that snow is black" (from "The Impact of Science on Society").

One arena of "Fake News" is the coverage in the mainstream media of economic and financial "news." For the propagandists of "neo-liberalism", who dominate the media and the economics profession, stock market and other bubbles represent economic growth; credit for infrastructure investment is axiomatically condemned as "wasteful spending"; free trade enforced by a banker's dictatorship maximizes everyone's freedom; and austerity is the path to prosperity. It is from such precincts that the

people are being told that President Obama is responsible for a "robust recovery" from the Crash of 2008, while ignoring the buildup of new bubbles, including levels of debt and leverage which far exceed that which triggered the 2008 crash.

Lord Russell would no doubt be quite pleased that the repetition of such nonsense dominates the field of economics today. For today's respected economists, snow has indeed become black!

It is therefore not surprising that this year's Nobel Prize for Economics was given to Richard Thaler, a "behavioral economist" and leading promoter of Sophistical Tomfoolery known as "nudge theory." In 2008, Thaler published "Nudge: Improving Decisions About Health, Wealth and Happiness," which was co-authored by his colleague at the University of Chicago, Cass Sunstein. The University of Chicago's Economics Department was founded as an outpost of British free trade, specifically to organize opposition to the protectionist policies of American System President William McKinley. In announcing the award, the Nobel Committee said Thaler's work "has built a bridge between the economic and psychological analyses of individual decision making," which has provided a "more realistic analysis of how people think and behave when making economic decisions."

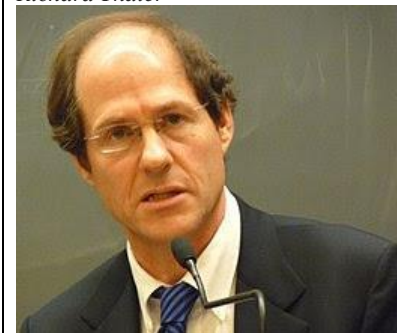
Their work was inspired by that of two Israeli behavioral psychologists, Daniel Kahneman and Amos Tversky. Kahneman was awarded the Nobel Economics Prize in 2002. Tversky and Kahneman argued that human beings are not just occasionally irrational, but systemically irrational!

Thaler and Sunstein define a "nudge" as "any aspect of the choice architecture that alters people's behavior in a predictable way without forbidding any options or significantly changing their economic incentives." It is based on the belief that positive reinforcement and indirect suggestions, in the form of a "prompt", can alter behavior, to bring people into compliance with policy goals without the use of force. A "nudge" in the right direction is necessary, they believe, because people are inherently irrational, and allow "gut instincts" to supplant rational choices. After the announcement of his being awarded the Nobel prize, Thaler identified the vote for

## What Is "Nudge" Theory

By Chatham House [[CC BY 2.0](#)], via [Wikimedia Commons](#).

*Richard Thaler*



By Matthew W. Hutchins, Harvard Law Record (Own work)

Brexit as an example of this problem, describing it as an "irrational" action, that is, against the self-interest of residents of the United Kingdom.

Another example of irrationality given by Thaler is that of people who spend for consumption, rather than saving. In Thaler's world, people must be wealthy enough to be able to make a choice, and need only a gentle push to convince them to do so. In reality, according to a study reported on CNN in January 2017, nearly 60% of Americans could not cover an unplanned expense of \$500. They do not save NOT due to inherent irrationality, but because they do not earn enough to cover their minimal costs, and must use credit cards to pay for basic expenses, often being forced to choose between buying food, or paying for medical care.

There are now more than seventy-five governments which have established "nudge units" to shift the economic behavior of their citizens. Among the most prominent is the agency set up by former British Prime Minister Cameron, for which Thaler personally served as an adviser. U.S. President Obama brought in Sunstein to administer a "Behavioral Insights Team". One of his tasks was to overcome the resistance of Americans to the insurance swindle and medical triage program known as "Obamacare". Sunstein, who ran the Office of Information and Regulatory Affairs from 2009 to 2012, is described by many who know his relationship with Obama as one of the former President's "controllers," while his wife, Samantha Power, was a leading proponent of regime change wars when she was Obama's Ambassador to the United Nations. It should be noted that such wars, including that which overthrew the Qaddafi government of Libya and that targeting the Assad government, which plunged Syria into a brutal, murderous civil war in which the U.S. was on the side of terrorists, are hardly examples of "nudges" to attain a desired goal.

If the reader is beginning to get the idea that "nudge theory" is more a euphemism for psychological manipulation and social engineering than a scientific concept, then perhaps more forceful nudging is required!

### **The Underlying Fraud of Nudge Theory**

A memo written by EIR economics editor Paul Gallagher on October 10 exposes "nudge theory" as a reaction to the fraudulent theory which preceded it, Efficient Market Hypothesis (EMH), or "rational market theory", which was discredited by the series of bubbles which popped in 1987, from 1998 to 2000, and again with the crash of the housing bubble in 2008. EMH theory argues that the price of a financial asset fully reflects all available information, and is, therefore, based on an entirely rational

evaluation. This goes back to Austrian school economist, Friedrich von Hayek, who said markets are the the most effective way of aggregating pieces of information, to determine value. But if EMH were a valid hypothesis, there would never be bubbles!

Thaler argues correctly that bubbles occur when buyers operate on market sentiment, and respond to upticks in stock or other asset valuations, such as mortgage-backed securities, by irrationally rushing in to buy, in order to not miss out on a chance to make money. He describes this as a "herd mentality", when the irrational desire for quick profits prevents investors from looking at the underlying value of what they are buying -- thus the problem, once denied by EMH enthusiast and former Fed Chairman Alan Greenspan, of "irrational exuberance." Greenspan was such a devout adherent to this theory that he described himself in testimony to Congress, after the Crash of 2008, as being "in a state of shocked disbelief", when in reality that crash was the result of his full support of neo-liberal policies, such as repeal of Glass Steagall bank separation, and unregulated trading of financial instruments such as derivatives.

But Thaler's rejection of EMH theory, which was actually discredited by the popping of the bubbles, is hardly rocket science! As Gallagher points out, the fraud of the nudge theory is that it accepts the same underlying axioms as the apostles of EMH, that an economy is about money, about buying and selling, about the valuation of monetary instruments, such as stocks and bonds. The solution to this problem is not having "nudgers," that is, behavioral economists who believe they are rational and therefore superior to the irrational investors, to prompt them to behave rationally, but a return to what American economist Lyndon LaRouche calls the science of "physical economy." LaRouche's unique work in economics begins with the physical science behind economic value, as pioneered by Gottfried Leibniz in the 17th century, and by Alexander Hamilton's invention of the American System in the 18th century.

The driving force of an economy, LaRouche argues, is not pursuit of profit, but the application of human creativity to increase the productivity of labor, funded through a national credit policy. This is how real value is added to an economy. It is through the increase of labor productivity, aided by applications of new technologies and creation of new platforms of infrastructure, that an economy develops.

There is no mention in Thaler's work, of how a real economy works, of how wealth is produced. As LaRouche has said, the awarding of a Nobel Prize in economics is

proof of the insanity of the idea being promoted by the awards committee. As Gallagher has quipped, LaRouche's lifelong effort to rescue economics from the blathering of the Fake Economists has earned him a "well-earned freedom from consideration by the ignoble Prize Committee."

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## Tevye the Dairyman on "Nudge Theory"

by Harley Schlanger

October 2017

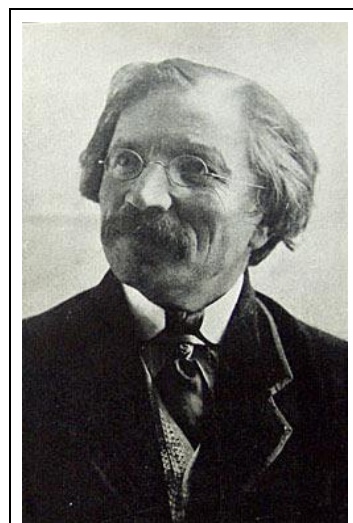
As I sat at my usual table at Kaplan's Deli, for my afternoon coffee, I noticed my old friend Tevye the Dairyman in the corner, hunched over the *Kasrilevke Zeitung*. From the wrinkles on his brow, I knew that if I went to speak with him, I would soon be facing a torrent of questions, as usual.

But, also as usual, who can resist an opportunity to converse with our neighborhood sage?

"Nu, Tevye?" I asked, as I approached him, "What's on your mind today?"

"Reb Schlanger," he replied, "Have you heard the news from Stockholm? It is most strange. The *Alte Kakers*<sup>1</sup> there gave an award to a man for being a 'noodge'<sup>2</sup> -- have you ever heard of such a thing?"

Before I could explain to him that the award was not for being a noodge, but for advancing a theory about the economic effects of nudging, he continued: "I wish I would have known about this sooner. If anyone should get an award for being a noodge, it is my dear wife Golde. Oy, such a noodge, she is a real expert. And my



*Sholem Aleichem (1859-1916), creator of the Tevye the Dairyman and the Yiddish Renaissance.*

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<sup>1</sup> *Alte Kakers* -- Crotchety, fussy old men.

<sup>2</sup> The word noodge in Yiddish means a pest, a bore, a whiner, strongly implying an annoying quality. One who noodges is often called a "nudnik." It is not clear if Professor Thaler was aware of this when he chose the term to name his theory; however, it is well known that his co-author, Cass Sunstein is fully aware of the term, as his wife, Samantha Power, took being a noodge to a dangerous level, during her time promoting "regime change" as Obama's Ambassador to the United Nations.

daughters, they have learned well from their Mother -- they are such noodges that they can get me to part with my last Kopek.

"Is it too late to apply to this committee of mavens?<sup>1</sup> Maybe we could go collect the money for the prize in Stockholm."

I tried to explain to him that the Nobel Committee only gives awards to people whose work is scientifically verified, and accepted by their peers, but he interrupted me. "My Golde could noodge the bark off a tree. And when she gets going after me, I have no defenses, I do whatever she wants. Isn't that why this Putz<sup>2</sup> [FN 4] won the award, for noodging people to do what he and the other economists think they should do?"

I had to admit, he had a point.

But he wasn't through. "Ach, what do I know? I'm just a poor dairyman, trying to produce some milk and cheese to put bread on my table, and maybe some meat for the Sabbath dinner. Every day, from sun-up to sun-down, I break my back. Do I get any credit for this? Do you think I want to be poor? All that work, and what do I have to show for it -- Bupkes!<sup>3</sup>

"I shouldn't kvetsch<sup>4</sup>, at least I have a roof over my head, even though it leaks. As my Golde often tells me, 'Stay healthy, you can always kill yourself later.' But do you think it's easy to get my cows to produce? I tell you, the only thing lazier than them are my chickens, who, God forbid, I should ask them to lay some eggs."

He scratched his head, then broke into one of his big grins.

"You know, maybe I'm a noodge, too. As our wise men wrote in the Talmud, 'It takes a noodge to know a noodge.' Maybe I should apply to that Committee of Schmendricks!"<sup>5</sup>

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<sup>1</sup> Maven—A sarcastic word for "experts."

<sup>2</sup> Putz—a Fool, or an Ass.

<sup>3</sup> Bupkes—a small amount, almost nothing.

<sup>4</sup> Kvetsch—to complain.

<sup>5</sup> Schmendricks—Jerks, idiots.



It is my conviction that there is probably more economic wisdom in Tevye's little toe than in all the big shots who give out such awards. But, who cares what I think, I'm just a poor writer, trying to make some sense out of this Vercockt<sup>1</sup> world."

*Germany*



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<sup>1</sup> Vercockt—Implies hopelessly screwed up.

# John Shanahan

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Civil Engineer, Editor of website: [allaboutenergy.net](http://allaboutenergy.net)

Tribute to the Schiller Institute and the LaRouche Movement,  
and Their Creator Lyndon H. LaRouche Jr.

I have followed the Schiller Institute and LaRouche Organization since the 1990s. Initially, I was interested in *21st Science and Technology Magazine* and their editors. The magazine and editors were great. I approve very much of the following policies and qualities:

- 1) The Schiller Institute works for a sound banking system, which separates speculative investment banking operations;
- 2) They work for cooperation among major economies for peace rather than war and to help the rest of the world. The USA-Britain work for dominance of their leadership and financial system;
- 3) They desire to correct problems with the British-US leadership;
- 4) The Schiller Institute and LaRouche Organization work better with people and countries around the world than do the United Nations, European countries, the United States, the World Economic Forum, etc.;
- 5) They have one of the best candidates for the U.S. Senate-Diane Sare;
- 6) Their staff are interesting, dedicated, knowledgeable, hard working people;
- 7) Their leader, Helga Zepp-LaRouche, is one of the best-intentioned leaders in the world.

They focus on the ideas of Friedrich Schiller and classical choral music which complements their ideas for a better world.

*August 30, 2022*



## Renee Sigerson

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### Prelude to a Future Report on Our Discussions with Lyndon LaRouche on Music

I am writing this report also on behalf of my husband, John Sigerson, whose every waking hour for months now has been devoted to almost nothing but readying the LaRouche Library for public release on Sept. 11.

Together, we are very privileged, having been among those to have attempted to intensively study music before joining the LaRouche movement, and therefore to have spent many hours over a span of decades, in dialogue with Lyndon LaRouche on matters of musical composition and performance. On some occasions, many other people were present when we talked with Lyn; other times not.

We do think of ourselves as obligated, therefore, as much as we are able, to share precise recollections we have of those beloved opportunities – some of which fortunately are recorded, or even in the case of our three-hour interview with him in prison in Rochester, Minnesota, transcribed. These comments printed here are to be seen as a mere Prelude to the report this effort deserves, and which we are committed to making available.

There are two points on which we agreed to comment now, in the brief discussions John and I have held recently under these constraints.

First: once one has had access to navigating and sharing the pathway by which Lyn developed his relationship to the greatest classical composers and compositions, one's own view of music cannot help but go through a shock-like change. This has even been reported as an effect by highly skilled professional musicians, who admitted that after performing for and speaking with Lyn, they felt morally compelled to re-think deepest opinions about classical music. The most famous case of this, however, was the observation first stated in private, and then repeated in public by the leading 20<sup>th</sup>-century violinist Dr. Norbert Brainin, that Lyn knew "more about music than any of the musicians I've ever met." More will be said about Dr. Brainin, a beautiful human being, below.

The effect of the experience of sitting with Lyn for hours, as he listened to and then commented on his favorite compositions; let alone the remarks he would make if

anyone, ourselves included, performed for him, was a shift in perspective. Ever since that experience began, we have asked ourselves whenever working with music, “what would Lyn have thought of that” performance, recording or composition. Did it meet his highest standard? Did the performer do something that would have made Lyn happy?

And, knowing that stating the following is entirely inadequate to get the point across, what we realized is that Lyn’s relationship to music was as unique as his personality. His view of *classical music*, defined by the period of composition beginning with Johann Sebastian Bach, through the great Ludwig van Beethoven, to Johannes Brahms; with its roots, in the process of the 14<sup>th</sup>-century Renaissance, was that this was mankind’s victory in having forged a medium, a language of the creative process of discovery by the human mind. When Lyn “listened” to music, in fact he was engrossed in a dialogue with a great mind: each musical piece was a unique demonstration of the creative process.

Even in the early 1970s, when many of the implications of this concept still needed to be developed, Lyn insisted that the root of all classical musical composition was the human voice, particularly when trained and developed by the methods of what is called “bel canto” singing.

Second: when John and I first met the Labor Committees<sup>1</sup> in July, 1971, it was a report on Lyn’s ideas on classical music that convinced us we wanted to join this movement. The report was delivered by a highly trained pianist in the New York area, who had the occasion to meet with LaRouche and discuss the importance of the piano sonatas written by Beethoven in the last phase of his life, generally called his “late period.” Lyn had demonstrated, and this skilled person was able to transmit, how the creative process was the foundation for that series of Beethoven’s work. For us, the unbearable wall between our love of music and our political concern for the future, had been taken down.

Lyn was always involved in testing his ideas with talented musicians. Within a few years he established a new dialogue with pianist Carlo Levi-Minzi, who was very young at the time, but a performer of great integrity. He and Lyn broke ground by sharing their ideas on how Beethoven was deeply influenced by his predecessor Bach, as shown by Beethoven’s variations of Bach’s 1748 “Musical Offering”; and

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<sup>1</sup> International Caucus of Labor Committees, the cadre organization originally initiated by LaRouche

how in fact, all the great composers were constantly reworking each others' ideas. (Thank God there was no copyright restriction then on musical themes!)

Thus, when Lyn was introduced to Dr. Brainin, in the mid-1980s, a shockwave in the musical world was generated. Dr. Brainin was the discoverer of the great dialogue between Wolfgang Amadeus Mozart and Josef Haydn on the matter of what is named in German "Motivfuhrung," or in English, "motivic thorough composition." This concept shared by these two great classicists, demonstrates how a pair of musical intervals, or even just three tones, like a seed which gives birth to a tree, contains the potential for a fully developed musical composition. As Dr. Brainin said in sharing this discovery made over decades of playing more than 100 string quartets of these two composers, plus all the works of Beethoven, Franz Schubert, Felix Mendelssohn and others, "Lyndon LaRouche and I are the only two people in the world who comprehend this idea."

Lyn would have hours-long discussions with Dr. Brainin on specific compositions, and their significance for music as a whole. The dialogues on Motivfuhrung definitely affected Lyn's map of Mozart's work, and of the impact of his work with Haydn upon Beethoven. Lyn would share these discussions with various members, encouraging them to get out the significance of this principle to the whole organization.

Lyn loved validating his ideas by sharing them with artists. His discussions with Dr. Brainin contributed to the more than 400 signatures the Schiller Institute assembled supporting the campaign Lyn, in alliance with Italian member Lilliana Gorini, launched to lower the tuning of orchestras and opera houses to 432 cycles per second for the pitch A, as specified by the opera composer Giuseppe Verdi.

Also, Lyn's involvement with these questions contributed to his loving relationship to Dr. William Warfield and Sylvia Olden Lee, in the United States, the musicians who were the recognized leaders of the African-American circles of singing artists, with whom our movement was able to restore to the public the beauty of spirituals, the songs generated to end slavery in America.

These are highlights of a process we had the privilege to share with Lyn, the ramifications of which still need to be documented.

9/5/22  
New Jersey  
U.S.A.



## Thomas Simpson

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It was turning out to be just another fall day in September 1974. It was my day to pick up my unemployment check at the unemployment center in Pontiac, MI.

I was laid off from my job at General Motors Parts Division. But the unemployment checks weren't mailed to us in those days. We had to actually appear at the unemployment center to get paid.

On this particular weekday morning, I happened to notice a man in a dirty white jacket standing alone outside the unemployment center with his arms wrapped around a bunch of newspapers. As he approached me I noticed he was younger than me.

I happened to be a 28-year-old army veteran working full time and attending college full time with two kids at home.

I politely waved him off, telling him I would see him when I came out. Looking back, I shudder to think that he could have left before then and I may have never known Lyndon LaRouche.

When I came out I was ready to tell the young man that I'm Catholic, thinking he had some kind of religious pitch until he said something about "getting Rockefeller." I told him "you're too late" and I kept walking. His name was Randy. I gave Randy a quarter for the paper and went home.

Wow! This newspaper pulls no punches, I thought, and it tells it like it is without mincing words. And who is this guy LaRouche, I wondered?

The paper was called *New Solidarity*.

I was in the UAW, and I knew about the UAW paper *Solidarity*, but I never read it.

So I gave Randy my phone number and expected him to call me. But no call came.

Two weeks later I ran into Randy again. He didn't remember me! So when he asked me for my phone number I gave him a quarter for the paper and I walked away, telling Randy, "you're not serious."

Randy apologized saying he must have lost it. He took my phone number down again and someone from the U.S. Labor Party called me. I was very intrigued. I

thought, how could a political organization with so many great ideas exist, yet I never heard of them or LaRouche?

I learned the answer to my question over the course of the following months after I decided to attend a Labor Committee Conference in NY City, in January 1975. I listened intently as Mr. LaRouche and other attendees spoke.

I was given the privilege of seeing and meeting Lyndon LaRouche in Detroit the next month.

It changed my life.

I joined the LaRouche movement in August 1975.

For the next several months, I joined organizing deployments with LaRouche associates who had been busy organizing in front of Michigan unemployment centers. I also accompanied them to factory gates and we organized Detroit auto workers during shift change.

It wasn't long before I began to grasp the concept of the power of a new and original idea. Especially the original ideas coming from Lyndon LaRouche. And that the power of an idea existed in my ability to communicate that idea to others, and in such a way that it may motivate them to act on it. I became self-aware that this was the organizing process I was informed of in my talks with others in the LaRouche organization.

I found this new experience to be a happy one and a lot of fun. So thinking about the future of mankind and my newfound responsibility to guarantee there is one and that it be a happy one, I joined the National Caucus of Labor Committees full-time in August 1975.

*Michigan  
USA*



## Andrea Smith

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### In Memoriam

With gratitude and hope for humankind we remember the Promethean spirit of Lyndon LaRouche. He had the necessary foresight to make all who would listen see the grim picture of our times but to also see a glimpse of a beautiful potential for our future. It has been a profound experience knowing the LaRouche organization and Lyndon himself. I remember cooking a dinner for him once during the court case against my husband Lewis Smith; it was an enjoyable evening. He will always be a memory of persistent hope and relentless optimism despite these difficult times.

Thank you Lyndon for your voice.

With gratitude,  
Andrea Smith

*Philadelphia, Pennsylvania*  
U.S.A.





## Jim Stamps

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What Agape means to me:

To find a golden soul is never easy, but it might be just a purloined moment, for it will be right there in front of you – but you just don't know it. So was the moment in '76 when I saw and heard that golden soul on TV bring the truth to my mind, heart and soul. That is when I knew that what I had learned while in the service about my nation and the world was brought into focus by him.

So it went those several years, asking others if they have heard of Lyn. Some said yes, some said no.

But for the last 42 years since I met the organization, I have dedicated my mind, my heart, and my soul to not just follow, but to become that which truly means Agape. Though we all have our difficulties and our moments, I reflect on what I have learned about other great minds as I have learned through the long arc of history as spoken by Lyn.



Through these decades I have struggled. Yes, I have contributed that which I could, but I am most happy and proud to have learned to organize my fellow men and women – which I have learned from those who have so long been with this golden soul.

What Lyn has brought forth and given to us all is the pathway to become an agapic soul. His union with Helga is now that pathway. For therein we are all part of that chorus of voices to uplift the minds of our fellow mankind. Through the Schiller

Institute and the LaRouche Organization, there is the pathway for the New Paradigm.

If those who are true leaders will but listen, the art of war will be laid to rest. Then, comes what the New Paradigm should be – we will call it the "Art of Peace," inspired by the collective works of Lyndon and Helga LaRouche.

*Michigan*  
*U.S.A.*



## Everett Suttle

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Tenor

To Helga, and entire Schiller Institute family,

Greetings to all on this wonderful celebration of Lyndon LaRouche and his 100th birthday anniversary!!

My name is Everett Suttle, an operatic tenor, who has been involved with the Schiller Institute and their musical endeavors for many years now.

It has been an amazing journey from the start working with John Sigerson and Diane Sare, as a soloist with the Schiller Institute NYC chorus. I have seen them grow from modest beginnings to performing at critically acclaimed venues like Carnegie Hall.

I remember fondly a Schubertiade in which I sang excerpts from *Schwanengesang* in a church next to Lincoln Center. I was told Lyndon watched it and enjoyed it immensely in the final years of his life. He loved classical music and always said it connected us all as human beings.

Although I never met Lyndon LaRouche personally, I feel I knew him through his many incredible essays on music and culture and the many people like Dennis and Lynne Speed, Diane Sare, and of course Helga LaRouche, his widow, who is keeping his vision alive.

All the very best on this 100th anniversary of Lyndon LaRouche; an incredible mind and a great human being.

New York, NY  
U.S.A.



## Kynan Thistlethwaite

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Student

Unfortunately, I never had the opportunity of meeting Lyn in-person. I remember going to my first conference in 2019; it was hosted in Morristown, NJ. Just a couple of days before that conference, it had been announced that Lyndon LaRouche had passed away at the age of 96.

At the time, I was 17. I didn't really feel the weight of his death, despite many people being distraught at the news. It was only when I started reading more of his works and familiarizing myself with the movement's ideas and policies that I really started to recognize how significant of a figure he really was.

One of the most significant events I went to in recent years was a memorial concert held for Lyndon LaRouche in New York City on June 8, 2019. I remember being absolutely struck by a speech given by Lyn to a group of Pakistani-Americans. At the time, he was running for President, and he had told his audience that you had two pictures in the world: one was defined by the spread of war, poverty, a lack of education, and a general disregard for the health, security, and well-being of individuals all across the world. But on the other hand, you had a new paradigm forming in the world, one based on the cooperation of sovereign nation-states, and leaders working together for the common aims of mankind. But the problem was, you see the general plight of all the people in the world, not just in Pakistan, but in India, Africa, South America, and you see people who have minds, who have the potential of doing what any other human being is capable of doing. To Lyn, the goal of education, of providing people with the means to contribute to the development of their own species, was the most meaningful result to which he dedicated himself his entire life. That's the view I came out with at the end of that memorial concert, and it's a view I still hold today.

That commitment of Lyn, to end global poverty, to end the primitive accumulation of third-world countries by predatory financial practices, and to end the dominance of a private, oligarchical elite enforcing their own arbitrary rules ahead of the aspirations of others, was what immediately made me resonate with him as a historical figure. To me, no other political movement or group is as dedicated to solving the problems of mankind, as the Schiller Institute is.

It is for that reason that I am honored to be writing something concerning Lyn's importance to the world, despite the fact that I did not know him personally. I believe that his writings, speeches, and policies are the most important for anyone to be studying at this moment. I will continue to study his writings myself, and will commit myself to the mission he had for the rest of the world.

*New York, NY*  
*U.S.A.*



## Bruce Todd

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### The "Stuff" of Dreams: Tribute to LaRouche

What made the difference in the transition from childhood to early adulthood was the point at which I jumped into action around the beginnings of the LaRouche Organization known as the U.S. Labor Party and the International Caucus of Labor Committees. The jump across that very wide chasm from a very shy person to one which, only a couple of years later, ran for New Jersey State Assembly and then United States Congress on the fledgling U.S. Labor Party was driven by a mission.

That mission and clearly a much larger one was driven by a constantly changing vision, driven by a much more advanced future vision by Lyndon H. LaRouche Jr.. Along the way to that chasm that I later crossed, I, like many, were given certain tools, whether it was a love of reading encouraged by the house full of books supplied by my father, which allowed me to meet St. Augustine, Einstein and others, or the practical application of tasks learned and mastered, including an excellent training program in electronics supplied by the U.S. Army Air Defense School, studying and applying types of radar associated with surface-to-air missile systems, their maintenance and repair.

But I almost didn't make it to that later transition, because of my encounter with drugs in the military, which most people cannot fathom during the 1968-1971 period in which I served. Many who went into the service, even if you did not end up in Viet Nam, which I did not, returned to a United States where a condition of jungle-fighting within the cities of the United States, was and is as deadly as any in combat.

Even after shaking that off, it was still a huge jump, only bolstered by intense study of what Lyn called "The American System of Political Economy," through uncovering the work of many key players internationally in that effort. The beginning of discussions in poetry, music, and for me Fusion Energy, helped immensely. I still have in my attic the complete works of Edgar Poe – 30-40 volumes – whom we "discovered" at that time. These ideas are never forgotten.

Shortly after my Congressional bid and the incoming Presidency of Jimmy Carter, I left the organization, but through my association with the International Brotherhood of Carpenters and Millwrights, I continued many different areas of accomplishment,

especially in areas of energy production, refining, pharmaceuticals, and general construction, including maintenance of nuclear power stations. I took an early retirement from the Carpenters Union, of which I am now a 50-year member, and offered to return to work with the LaRouche Organization.

I am not sure where the start or finish of the journey of 72 years has been, except that from the time of my first meeting with the LaRouche Organization, or should I say the results of Lyndon LaRouche's work, things have become more concentrated. It has by no means been a straight line, nor a continuous one, but it has certainly covered a lot of ground and many new "territories". Studies in history, the future, and present events and circumstances are the daily food for thought. Most importantly it was and is the people along the way that when swayed in their thinking become the motions that guide events. Having shed many bad ideas along the way, combined with my own insights into many good people along the way mostly through Lyn's writings and campaigns, were the "stuff" that were like the resting points to keep us charged to keep going. For that we owe him much, much more than any words can fully tell.

*Waretown, NJ*  
*U.S.A.*



# Mark Sweazy

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Past President UAW Local 969

To Lyn

Looking back, I understand how you became so questionable with your predictions and the knowledge you poured into the lives of so many. Your predictions were innumerable and always questioned by those who never predicted, but sat back and criticized your ability to foresee a problem, even though you always offered a solution. You had a gift and that gift was used for our world's humanity.

Thank you for sharing the volumes upon volumes of Life, Liberty and the Pursuit of Happiness, for the Common Good of Mankind.,

Thank you for sharing world events and solutions for so many worldly predictions, problems, and events.

Thank you for the times you made all of us think "outside the box," outside of our lives, and even outside of our world.

Happy 100th birthday. Lyn, we miss you.

*Columbus, Ohio  
U.S.A.*





## Theresa Thiele

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Retired fisherwoman

Several years ago, my sister and I were talking and she happened to ask me if I had ever heard of Lyndon LaRouche. I hadn't. She said that she had been listening to his stuff for years. She shared some old videos with me and I realized that his work was important. His body of work is as relevant today as yesterday. I see his messages more urgent now if we want to fix the big things. Thank you to Lyndon LaRouche for all you have done in fighting the good fight for a better world. I wish you were here for your birthday. Happy Birthday!

*Seward, Alaska  
U.S.A.*



## Philip S. Ulanowsky

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Photographer; Member, international LaRouche movement



To have known and worked with Lyndon LaRouche over many years can only be called the privilege of a lifetime; to have seen him daily at his work and to have known him as a friend make such a privilege inestimable. To all those who have said they wished they could have been alive and proximate to a Leonardo da Vinci, a Mozart, or an Abraham Lincoln, I ask, "If, indeed, you would have appreciated them in their lifetime, where were you when Lyn was alive?"

I share this portrait of Lyn, not in the naïve belief that a momentary photograph can present the whole person. As an ardent student of photography all my adult life, I have come to know what it takes to exceed its limitations as a medium. This image was made in a few minutes outside Lyn's residence in Round Hill, VA, in October 1994. An Israeli journalist who had just interviewed him had asked for a portrait. I was on staff at the house that day and had brought my cameras as usual. I was delighted by the opportunity, because Lyn had an aversion to posing. He obligingly stepped outside at my request, directed his gaze as I asked, and I exposed four frames. This one, to me, conveys something of the foundational optimism that fueled his unceasing effort to discover and communicate the beautiful ideas that infused all his work, from philosophical essays to economic development proposals.

To those who have made the effort to study Lyn's work, to wrestle through his challenges to the reader to elevate himself or herself, to adopt an identity enabling as clear a view of the living universe as he had discovered, perhaps this portrait will also convey his profound love for humanity and selfless devotion to future generations, and recall the unshakeable moral commitment for which he was willing to sacrifice everything.

Outstanding genius makes for a certain lonely existence. For too many people, it is far more comforting to look for a genius's human weaknesses or idiosyncrasies, and reduce an easy, superficial judgement to a simple label, than to accept the invitation to leave the stream of the popular for a journey into uncharted waters of new discovery. Such a journey was Lyn's entire life, seeking always to find less imperfect truth, no matter the consequence for his prior belief, and to share this better knowledge with mankind.

As his campaign for economic justice – as he uniquely defined it in the science of physical economy – has begun now to bear fruit in defining active global history in this crucial moment of epochal transformation, his legacy becomes all the more awe-inspiring. What rich treasures he has bequeathed to us and generations yet unborn!

*Purcellville, VA*  
*U.S.A*



## Bob Van Hee

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Commissioner, Redwood County, Minnesota

The "Old Geezer" – A Man of Destiny, among Men of Destiny! Taught ALL of Mankind How to Build a Better Future; Worthy of the Creator's Intention, for ALL of Humanity!!

For more than 35 years, I've always "turned to Lyn for Guidance", on how I should be reacting/ understanding the Current World News Developments, and What I can do; "To Make The Best – Better!!"

Lyn was A True Genius! I'm fortunate to live during these "times," where I can reach out to Lyn's writings, etc., and constantly find the Best/Truthful answers, in detail, to the World situations. I can, therefore, serve others, with the confidence, that I have Learned, and gained Immense Knowledge of the TRUTH, from a Man of complete Truth/Wisdom!

I'm forever grateful, to be living in a time, that has made me search for the Real Meaning of Truth/Wisdom---and that I found Mr. LaRouche to teach me the "Principles of Life"! – so, that I can Better Serve Others!

*Minnesota  
U.S.A.*



## The Power of Ideas

I grew up in California, and during my teen years (the late 60's and early 70's) lived in the San Francisco Bay Area.

Somehow, someone conveyed to me as a youngster the idea that we were not born simply to go to work everyday, pay the bills and eke what little happiness we could out of life, but rather, that the likes of Leonardo da Vinci and Ludwig van Beethoven – or any other genius – represented what ought to be considered as a normal human being – this is what we're meant to do! But, society said, "No!"

Even though I was too young to go on marches, I had been a supporter of Dr. Martin Luther King, and also Bobby Kennedy. Their assassinations hit very hard.

It was the time of the Vietnam War, marches, protests, "flower children" and "hippies".

My father was in the military, and my brother was of draft age to be called up to go to Viet Nam, and so there were many interesting dinner discussions. I became political at a young age. And, unlike many of my peers at the time, I was pro-nuclear and pro-technology.

In college, I majored in psychology, and was stunned to learn that science had no definition for a healthy, psychologically-sound human being. "Normal" was relative – depending on the norms of the current society (which can actually get pretty crazy).

When different groups would come on campus to hold a meeting, I attended all sorts, having confidence in my own intelligence to be able to discern which groups were racist or Nazi-like, which I have always opposed. I became disappointed time and again, because these so-called "activist" groups were content to sit around and talk about "shaking things up" with street theater and the like, but did absolutely nothing.

I listened to many politicians' speeches, and decided that they liked to talk, but nothing real ever came out of their mouths. I thought economics was the most boring subject in the world.

When I first began reading literature published by the LaRouche movement of the time, the U.S. Labor Party, I was skeptical. I attended my first "international briefing" after having read the IDB [International Development Bank proposal by LHL] (which blew me away with its depth and scientific reasoning). The organizers of the meeting played a video of Lyn speaking about the state of the world. I don't recall if he was speaking at a class, a meeting or an event. But, I remember him saying, "The leaders of the world today are as children..."[sic] and we must take responsibility for the world, and lead it out of disaster. Then, he said, "I know what to do; I know exactly what to do to end this economic crisis..." and to bring stability to the world, especially the Third World.

I have never heard a politician before or since, say that they knew exactly what to do to solve a crisis. I decided that Lyn was no politician, but rather, the model of a true human being. I saw him as the natural successor of Dr. King, but on a much more universal scale. I was astounded and very emotionally moved when I read his writings, and he clearly defined what it meant to be human, and what kind of economics are actually moral. Economics, as Lyn taught it, became the most fascinating and powerful subject for me then!

But — it wasn't just Lyn himself — he had recruited hundreds of youth similar to myself; an international movement to consciously and deliberately create more geniuses, and change the world for the better!

What finally "sealed the deal" and convinced me to join the movement, was when I was asked to call my Congressman at his home phone number, and ask him a particular question about NATO forces being on alert in Europe at the time. He answered the phone, I asked the question, and then...there was a pause. Then, the Congressman shouted into the phone (very undignified), "YOU...YOU...YOU LAROUCHE PEOPLE!! STOP CALLING ME AT HOME!!", and slammed down the phone. "Whoa!", I said, "this guy LaRouche has POWER!"

And so, as the poem goes:

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I —  
I took the one less traveled by,  
And that has made all the difference.

Much later, in the 90's, there was a birthday celebration and barbeque cookout/picnic for Lyn at the LaRouches' home in the country in Northern Virginia. After the meal, there were many musical, dramatic and poetic offerings to Lyn as part of the celebration. There was a large lawn area where people sat in chairs or on the ground, arrayed around a raised platform where people made their presentations.

Although Virginia is well-known for its mugginess during the summer, this particular evening was temperate and comfortable, with a slight breeze. As the twilight melted into full night, fireflies flitted among the trees.

Two young women took the stage to perform the Double Violin Concerto in D minor BWV 1043, 2nd movement, by J.S. Bach (no accompaniment).

<https://www.youtube.com/watch?v=zf1X7ppZiIQ>

The audience fell silent in rapt attention. Then, after they had begun to play, Lyn got up from where he was sitting, and moved down to the platform. He sat on the side of it, facing to the right. He bowed his head, and listened intently to the beautiful violins, and the intertwining of the music. As he lowered his head, the lights above the performers also shone on his head, and it was as if one were experiencing a living portrait by Rembrandt – as in one of his self-portraits – in which the light is emanating from his mind, shedding light around him. And, so it was with Lyn – the light of his mind radiated outward, as it still does today. To witness this great man, reflecting on and actively engaged with the music as it flowed out from the violinists, was as in Shelley's poem, *To a Skylark*, "...like a poet hidden in the light of thought...".

It was a sublime and precious moment.

Thank you, Lyndon, for your genius, your passion for humanity, for your beautiful and courageous soul – you have changed, and continue to change so many lives for the better.

"Ad astra, per aspera." ~ "To the stars, through all difficulties!"

Leesburg, VA  
U.S.A.



## Fred Weiss

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Musician Fred Weiss reflects on the impact of Lyndon LaRouche's ideas

What I mean by the 'intrinsic value of music' is that I believe music has a value and purpose that is much deeper than the common view of music, as merely entertainment and/or a product which is bought and sold. If it turns a profit, it's deemed successful or good; if it's a financial flop, regardless of its musical merits, it's worthless.

I had a strong sense of this by my late teens, but never really put it into words. Much later in my career, still trying to stick to my guns, I encountered the ideas of Lyndon LaRouche, who was a great proponent of classical music and classical culture in general. He saw classical music as a model for the development of humans to a higher plane, a more elevated way of thinking and living. Classical culture and music mirror the order of the universe. The proportions and ratios in music reflect balance, order, contrast, and above all, beauty and love.

Our present state of culture gives a striking example of what happens when we abandon these values. Mr. LaRouche was dedicated to the empowerment of humankind, and believed every person has an unlimited potential and the ability to make a contribution to future generations. The value of music is that it promotes this process. Classical culture is a catalyst for human development.

Music stirs the imagination, resulting in more creative thoughts. Music also stirs our emotions; a high quality piece of music stirs our feelings and outward expressions of love, compassion, tenderness and responsibility.

Think of the symphony orchestra as a model for society. You must have cooperation or commitment to the goal or greater good, by a body of highly trained experts, all working in harmony.

### **A summary review of my life as a musician**

From early on, I was drawn to music and knew I would become a musician. In the 1960s, growing up in Northern New York State, the music one heard came from either radio or TV. That's why I began playing guitar. By the mid-60s, I had my own band and we were active performing at high school dances, etc.



In 1972, I started working with Lou Alonzo, a bandleader from Mechanicsville, NY. In the fall of '73, I started attending Berklee School of Music in Boston. We worked almost every weekend around Albany, NY and I was able to pay for my school costs. After three semesters, I packed up and moved back to New York, to put into action my next plan. My new life for the next two years was to study bass violin weekly with David Cobb near Albany, NY. Dave was principal bass of the Albany Symphony. I practiced all day, until it was time to go to work, and then played with our band, usually until 9:00 or 1:00 a.m.

I covered a lot of ground musically at the time, but became very disenchanted with nightclubs. They were very noisy, filled with smoke, and the music which I became dedicated to was really just an afterthought.

In the summer of 1976, at the age of 23, I moved to Philadelphia to study string bass. I studied with Fred Maresh. For the next two years, living off my dance band savings, I was able to practice without interruptions. I made my weekly routine into a school of sorts comprised of 2 weekly lessons, rehearsals with fellow jazz students, and 1 or 2 rehearsals with community orchestras. There were many community orchestras in Philadelphia at the time, and they always needed bassists.

After a while, I began working with the main groups in town: chamber orchestra, opera, ballet, Philly Pops, etc., and also was very busy playing jazz. I was able to perform with Buddy deFranco, Mel Torme and Herb Ellis. I wasn't making much of a living and the more I maintained a high artistic standard, the lower my income was. I was trying to stick to music I thought was representative of some intrinsic value other than monetary, but financially, things were going steadily downhill.

Around this time, I got an invitation to play a summer festival in Mexico City, principal bass in the Orquesta de la Minería. I accepted and was impressed that in Mexico City alone there were six full-time orchestras. I remained there to sub in the Mexico City University Orchestra, and soon permanently relocated. I worked with the Mexico City Philharmonic, and Orchestra of the State of Mexico, remaining there until 2000. For the 2004-05 season, I went back and played principal bass in the Orquesta Sinaloa de las Artes in Culiacan for their 2004-05 season. A highlight in Mexico were special rehearsals run by Placido Domingo.

Returning to Philadelphia, I resumed most of my former work activities, including a substitute position with the Philadelphia Orchestra.

## How I met the LaRouche Movement

Around 2016, my son came home from school with a compact disc. "What's that," I asked. He replied, "Oh, some guy was handing out stuff and gave it to me."

I noticed the title "FIREWALL," and thinking it was a heavy metal group, tossed it on the bookcase. Several months later, I found it wasn't a music CD, but rather a documentary produced by Lyndon LaRouche. My curiosity aroused, I watched it and found it fascinating and rewatched it several times. I contacted the LaRouche organization on the Internet.

I should add that after many years of performing symphonic repertoire, the work began to feel like a grind, as if you were in a music factory. Rather than the rich sonorities which attracted me to classical music, the sound began to have a strident and irritating quality. This change coincided with my evolving ideas about tuning. I now believe the standard  $A=440$  tuning is the cause of my dissatisfaction. Several years back, I had the opportunity to perform a concert with the Schiller Institute Orchestra which tunes to  $A=432$ . What a delight to hear the richness and warmth I'd been imagining. Further investigation showed that the 432 tuning was advocated by Giuseppe Verdi, the eminent Italian opera composer; and in our day economist, Lyndon LaRouche has also promoted tuning at  $A=432$ . This tuning works in harmony with the mathematical numbers in nature and throughout the universe.  $A=432$  is also perfectly compatible with the human voice and promotes the correct usage of voice registers.

To summarize: my experiences in the music field have led me to discover a treasure of information about the world we inhabit. Surprisingly, much information that holds tremendous promise for mankind has been purposely withheld. The potential of humankind is unlimited. This was the outlook of Lyndon LaRouche who brought forth many wonderful ideas in multiple fields: science, economics, music and art.

Sadly, Mr. LaRouche is no longer with us, however his ideas remain and continue to exert a positive influence. For many today, life is a struggle, however, many of the obstacles we face are placed intentionally without our awareness. That has never been more obvious than today. Mr. LaRouche unmasked many of these machinations and was severely persecuted. It is time for his exoneration and to make his ideas freely available.

*Sept. 4, 2022  
Philadelphia, PA, U.S.A.*



### Lyn's Gift to Us: Become Immortal; Be Agapic for All Humanity

*"And weren't we saying this a while ago: that whenever the soul uses the body to examine something either through sight or hearing or some other means of perception – for examining something by means of perception is examination by means of the body-then it's dragged by the body toward those things that are never in a constant state, and it wanders about itself, is confused and becomes dizzy as if drunk, in that it's in contact with that kind of thing?...But whenever the soul examines something on its own, it departs there to the pure, the eternal, the immortal and constant state of being, and being akin to it, always gets to be with the absolute whenever it comes to be by itself, and exists for itself; and it ceases its wandering about and, around those entities, it's always in the same constant state because it's in contact with beings of that sort: and this experience it goes through is known as wisdom, isn't it?"*

– Plato's *Phaedo*

I met the LaRouche movement on my college campus when I was 18 years old, only a few months after starting my freshman year. I went to college hoping it would be a place to discuss ideas, and how mistaken I was! I was studying to either be a philosophy or sociology major, and the attendance to the LaRouche movement meetings and weekly Plato readings answered questions I didn't even know I had about both the nature of truth and society. In Philosophy class, we were required to argue our stance on a particular issue, but it wasn't until I attended the Plato readings that I was completely blown away by the true essence of philosophy: that truth existed and through the Socratic method it could be known! A whole new world opened up, and the universe became beautiful, and knowable. Only one semester into college and I wanted to join the movement full time.

I joined in January of 2001 around the same time that LaRouche had given his famous webcast warning that if John Ashcroft was confirmed as Attorney General, we would see with the incoming Bush administration a push for crisis-management using the pretext of an event comparable to the burning of the Reichstag used by the Nazis. Nine months later, 9-11 happened and the warnings LaRouche had given 9 months prior hit me very hard: how did he know such an event was going to happen? That was the moment when I realized the power of Lyn's forecasting, and

just how right his method was! This was a crucial moment in solidifying my commitment to Lyn.

Another crucial moment in solidifying my commitment to Lyn, but also in solidifying and elevating my passion to the overall mission was watching LaRouche's famous Talladega, Alabama speech in 2004 where he evokes the power of Martin Luther King's and Joan of Arc's immortal leadership. I was emotionally changed while listening to it and to this day, this is my favorite speech that I have ever heard Lyn give. But it wasn't just the power of his speech which made this such an important moment for me, it was the power of his speech in combination with the organizing we had just done door to door in SE DC in getting people to vote for Lyn in the presidential primary. As we were organizing, I reflected on how my grandmother had probably walked some of the same streets in her work as a social worker for the Welfare Department, and here I was, years later, giving African-Americans who lived there solutions to the unfair conditions they were living in and connecting them with Lyndon LaRouche, a leader who genuinely cared about them. My grandmother came from a New England family which had strong views against slavery; needless to say, she had a profound impact on my upbringing.

There are many concepts to which one can be thankful to Lyn for, but there are two that had a particularly profound impact on me because they answered questions I had had from childhood. These were: his method of how one can come to understand the principles of the universe, and his powerful evocation and understanding of the principle of immortality. The reason for this is because, growing up, attending Mass every Sunday, I questioned what the nature of God and the afterlife really were. I asked myself: how do we even know that God, Heaven and Hell really exist, or that the soul goes somewhere when we die? Regarding the method of discovering principles, there was one very important "aha!" moment for me in high school before I met the organization. In chemistry class when we were taught about Mendeleyev's periodic table, I was struck with the question: how did Mendeleyev know that certain elements which hadn't been discovered yet had to exist!?! Mendeleyev had left spaces for them and described what properties they had! Incredible! My chemistry teacher also happened to attend my church, so I asked her privately about the connection between God and Mendeleyev's method. I forget exactly what my question was but the connection between God and what Mendeleyev had discovered was in my mind and I was looking for clarification. The teacher, perhaps out of fear of mixing religion into the classroom, or perhaps because

she wasn't struck in the same way I was, did not offer any opinion on the matter and I was left feeling quite disappointed. It wasn't until I met the LaRouche movement a few years later, that my question was answered: Mendeleev had discovered an ordering principle, and that by being creative in this way, he was acting "in the image of the Creator." When we as human beings discover how the Creator ordered the universe, by discovering or rediscovering his principles, we come to understand his mind, and thereby have a "relationship" with him. This of course is also related to the question of immortality because when someone, such as Mendeleev, makes a discovery and shares it, that person becomes immortal by what they have given to the progress of mankind. In every speech Lyn gave, I always looked forward to when he spoke of immortality for it always had such a profound emotional impact on me. I am still learning about my faith, and the philosophical ideas regarding the nature of the soul and its immortality, but the fundamental idea that Lyn gave us is: it's what you do with your one life for others, for the future of humanity which is your immortality.

Thank you Lyn for all that you have given us, and especially for giving us a mission so that we may serve humanity with love, for giving us meaning and purpose to our lives, for giving us the chance to be immortal, and for giving us the chance to have a relationship with our Creator.

*Virginia  
U.S.A.*



## Jessica White

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Activist, Public school science teacher (ret)

I joined the LaRouche Political Action Committee, LPAC<sup>1</sup>, somewhere around August of 2000, after coming across an activist table set up in downtown Brooklyn by Suzanne Klebe and the late Jerry Pyenson.

There was a picture of the head of President George Bush – (Baby Bush) – who I call "the son of the other Bush" – attached to a monkey and plastered on the cover of MAD MAGAZINE! Well! After I stopped laughing and gained my composure, I was compelled to find out what these two people had to say. They were very happy that I was a NYC Public school teacher, and I was invited to attend a meeting... which I did... and the rest – as they say is HISTORY!

After meeting Mr. LaRouche in person, my need to know everything that there was to know about this group of activists was heightened.

When I think about how much better the entire world would be had Mr. LaRouche become President, and if he had not been vilified, railroaded, and framed... It makes me mad and sad at the same time.

Although he NEVER answered any of my questions directly, he was witty and fun and had a wonderfully droll sense of humor that introduced the types of patterns and strategies that made you THINK and figure out your own "next steps!"

He was the most important political figure of the 20th Century – and even now in this Century – his morals, policies, belief in a higher being, and the universal principles of MUSIC, and his writings on behalf of all HUMAN BEINGS... have kept us from extinction.

Mr. LaRouche often talked about what it actually meant to be immortal... how your life must stand for something good! He taught what it really means to be courageous in the face of adversity, how TRUTH is NOT an opinion, the coincidence of opposites, how evil must be rooted out and fought against at all costs, and of course... how every HUMAN child has the potential to become a genius!

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<sup>1</sup> LPAC broke from the LaRouche movement after Mr. LaRouche's death and no longer represents the continuing international movement led by his wife, Helga Zepp-LaRouche.

I am grateful for having known and loved Mr. LaRouche... and learned from and admired him. We must all work to save our NATION and the WORLD as he instructed us to do, lol!

I am a better person for having stood in the presence of greatness!

NYC, NY

U.S.A.



## Pastor Gregory A. Witherspoon

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### When I Grew Up

In the Spring of 1978 my brother, Gardell, introduced me to some of the writings of Lyndon LaRouche and his associates. This was about the same time I had begun my break with The Nation of Islam.

Gardell was relentless in his inquiries about my thoughts relating to the materials he had sent me. The book *Dope Inc*, the *Campaigner* articles “War against Liberal School Reforms and Principles of the New Curriculum” along with meeting Allen Salisbury and Dennis Speed changed my trajectory forever.

On several occasions I met with Lyn and had discussions with him about infrastructure and the inner workings of the Democratic Party in particular.

In the mid 80s Gardell and I ran for Congress as “LaRouche-backed candidates” for 24th and 5th districts in Texas, respectively. Two years later when I ran for the Dallas Democratic Party chairman, the local and state Democratic machines tried to throw me off the ballot, Lyn gave the okay for the organization to pay for my legal team. The state democrats were in an uproar and the people showed their support by giving me 48% of the votes, this was after having been denied placement on the early voting ballot due to the lawsuit.

I was blessed to witness Lyn’s intrepid attitude about being a mind of the universe. His method of forecasting and projecting the outcome of fiscal policies has been unmatched in the past 100 years. His contributions to the “survival of the species” are finding new footholds right now as we battle with “the praise of folly”, which is leading us to a state of nuclear war. Being associated with Lyn and his movement has opened and shut many doors and relationships. The truth is a two-edged sword cutting to the marrow; it exposes those who are champions of the truth and those who are pretenders.

Lyn and associates taught me the art of meaningful intervention and forcing the discussion to be centered on reality. My new view of humanity and the absolute necessity for me to work for the cause of a harmony of interest set my life course ever since. Going to Italy with the Schiller Institute and being exposed to the great St.



Augustine rooted me in the gospel of Jesus Christ and led to the Pastorship I hold to date.

In this year of Lyndon H. LaRouche, may those of us who knew Lyn rise to the occasion and like a mighty stream rain down truth, justice, peace and life upon ourselves and our fellow human family.

*East St. Louis, IL*  
*U.S.A.*



## Joshuar Quintero Cohen

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I'm pleased to express my gratitude and congratulations on the centennial of the birth of Lyndon LaRouche. This association, the Schiller Institute, is one of untiring warriors. Today, more than ever, the world needs more people like you who fearlessly transmit how delicate the world situation is, not to mention [the threat of] nuclear war.

With your conferences, you make us see that solutions exist; the research and proposals developed by Lyndon LaRouche give us hope, and we see that there is a possibility of revitalizing the world. All the work you do is of concern because you say things that no one else dares to say, or very few do, and the elites of savage capitalism are watching.

Some years ago, in supporting his exoneration, I wrote that if the genius of Lyndon LaRouche were exonerated, and his ideas put into practice, my country, Venezuela, and the world would be free from these bad practices and interventions.

Now, from Venezuela, I wish you great success and above all, good health.

*Aug. 29 2022  
Venezuela*

